

*Mystical Implantation:*

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O R,  
*The great Gospel Mystery of the*  
Christian's U N I O N, and  
COMMUNION with, and  
CONFORMITY  
TO  
JESUS CHRIST,

*Both*  
In His D E A T H  
And  
RESURRECTION,  
*Opened and Applied.*

---

As it was lately delivered to the Church  
of God at great Tarmouth,

By *JOHN BRINSLEY*,  
Minister of the Gospel, and Preacher  
to that Incorporation.

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1 COR. 2. 2. *I determined not to know any thing among  
you, save Jesus Christ, and him crucified.*

PHIL. 3. 10. *That I may know him, and the virtue of  
his Resurrection, &c.*

---

L O N D O N,

Printed by T. Maxcy for Ralph Smith, at the Bible in  
Cornhil, near the Royal Exchange. 1652.



OF  
COMMUNION WITH  
CONGREGATIONS  
TO  
JESUS CHRIST

IN THE BIBLE

AND  
REVELATION

OF THE  
GOSPEL

BY JOHN R. KINSEY

Author of "The Bible in  
its own words," &c.

1 Cor. 1. I determined not to know any thing among  
you, save Jesus Christ, and him crucified.  
Phil. 1. 10. That I may know him, and the power of  
his resurrection, &c.

LONDON

Printed by T. Moxon, at the Bible in  
Exchange, 1824.



To all that love the Lord Je-  
sus Christ in sincerity:

Specially, Those in the Town of

Great YARMOUTH,

GRACE and PEACE.

(Much esteemed in the Lord,)

**H**ave hereto-  
fore put into  
Your Hands  
some few and  
small Treati-  
ses; the leaves whereof were  
of like use with those of the  
Tree of Life in the midst of  
the New Jerusalem, Revel.

## The Epistle.

22. 2. serving to heale the Nations, to cure some of those spirituall Distempers, which in these times of common contagion, have broke in upon the Body of this Church in many parts of it, both infecting and indangering of it. Here I present you with a taste of some of the Fruits of the same Tree, some of the Benefits issuing to the Beleever from Jesus Christ; A Subject which my own soul hath fed upon not without inward Complacencie and contentment. My hopes are, you shall finde the like

in

## *The Epistle.*

in the perusall of this Treatate; which is now made publick, as for the furtherance of the work of Grace in you, so to let the World know, that in the course of my Ministry I have not made *Contraversie* my *Work*. Onely I have now and then dealt with it, as the *Physician* doth with his *Medicines*, and *God* with his *Tryals*, which they make use of, *when and where need is*. Well had it been for the Church of God in this Nation, had there never been occasion for me or any  
A 3 other

1 Pet. 1.6.



## *The Epistle.*

other to have entred those  
lists. But there is a *fatal* (yet  
*Providential*) *necessitie* in it:  
1 Cor. 11. 16. *There must be Heresies*: such  
is *Satan's malice*, and *Man's*  
*corruption*, that in an ordina-  
ry way it cannot be expect-  
ed that *God's Field* should  
be free from these *tares*. And  
such is Gods *just* and *wise*  
*dispensation*, to permit it to  
be so, knowing how to ex-  
tract good out of *evill*. And  
seeing it must be so, there is  
a like necessity incumbent  
upon the *Ministers* of God,  
(servants of that great *Hus-*  
*bandman*) that they should  
have

John 15. 1.

1 Cor. 3. 9.

## *The Epistle.*

an eye to them, that they do  
not over-grow the good  
corn. Upon this account it  
is, that I have, as occasion  
hath been offered, underta-  
that work, which our great  
*Apostle*, the *Dr. of the Gen-*  
*tiles* reckons amongst those

*εὖ καὶ ἀγαθὰ*, those good works, *un-* 2 Tim. 3. 17.

to which the man of God should  
be thoroughly furnished: Ap-  
plying my self sometimes

*μετὰ ἐλεγχόν*, to *Reproof*, viz. of Engl. new An-  
not. ver. 16.

Errors and false Doctrines;  
which the Verse foregoing  
reckoneth as one of those  
four *Cardinal uses* for which  
the *Scripture* is profitable: yet

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## *The Epistle.*

---

so as I have ever mainly intended those other Ministeriall services there mentioned, of *Doctrine, Correction, Instruction in Righteousnesse.* And to that end, I have made choice of such portions of Scripture as I apprehended properly usefull for those purposes. Among other, I have singled out, and now, through a divine manuduction, almost passed thorow this Chapter, whereof the Text is a part, with that fore-going: The one of which professedly handles the *Doctrine of Justification,*  
the

## *The Epistle.*

the other of *Sanctification*, two main *Pillars* in the House of the Lord (not unlike those in the *Temple of Dagon*, Judg. 19.26.) whereon the whole building stands. The sum of the later of these you meet with in the *Text*, held forth under a familiar, but apt and elegant *Metaphor*, serving as a *vehiculum* to convey this divine *Mystery* into the soul with greater both *facility*, & *perspicuity*. In prosecuting of this *Allegory*, I have endeavoured to follow it home to the head; yet so, as not willing to do, what in like cases is too



## *The Epistle.*

too often done, viz. to overdo;  
by extorting that from the  
*Metaphor*, which it would  
not genuinely and naturally  
yeeld. My service which I  
have herein desired to do to  
*God* and his *Church*, as I wish  
it may, so I hope it shall be ac-  
cepted of the *Saints*, and of  
*You* in speciall, over whom  
God hath made me (though  
most unworthy) an *Oversee-*  
*er*. To his grace and blessing  
I comend it and you, resting

*Yours, in the service of Christ  
desirous to be found faithful,*

*Yarmouth,  
Sept. 8.  
1651.*

**JOHN BRINSLEY.**

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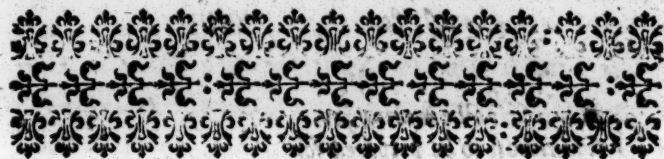
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**Mystical**



**Mysticall IMPLANTATION ;**  
**OR**  
**The great Gospel Mystery of the**  
**Christians Union and Communion**  
**with, and Conformity to Jesus Christ,**  
**both in his Death and Resurrection.**

**ROM. 6. VER. 5.**

*For if wee have been planted together  
in the likenesse of his death, wee shall  
bee also in the likenesse of his Resur-  
rection*



**I**N the verse foregoing, *Context.*  
the Apostle setteth  
forth the Christians  
*Communion* with, and  
*Conformity* to *Jesus*  
*Christ.* *Communion*  
and *Conformity* both  
in his *Death*, and *Resur-*  
*rection* ; both Represented, sealed and con-  
veyed



## Mysticall Implantation.

veyed unto the beleever in, by, and through the Sacrament of *Baptism*, [*Therefore we are buried with him by Baptism into Death; that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newnesse of life.*] What he there plainly and simply propounds, in this 5<sup>th</sup> verse he prosecutes and illustrates; which he doth by an apt and elegant *Similitude*, or *Comparison*. A *Similitude* taken from *planting* or *grafting*, where the *Graft* and the *Stock* being made one, partake in *Life* and *Death*; dying together in the *Winter* (seeming so to do,) Reviving, and living together in the *Spring*. Even thus (saith the Apostle) fareth it with *Christ* and the *Beleever*. The *Beleever* being implanted and ingrafted into *Christ*, made one with him, from that union floweth the like *Communion*, and that both in his *Death* and *Resurrection*, [*For if we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection.*]

Division.

A } Supposi-  
      } tion.  
      } Position.

In which passage we may take notice of two things, a *Supposition*, and a *Position*. The *Supposition* or *Ground-work* in the former words, [*If we have been planted together in the likeness of his Death.*] The *Position* or *Inference* deduced from, and built upon that ground in the later, [*we shall be also in the likeness of his Resurrection.*]

Begin with the former, the *Supposition*, [*If we have been, &c.*] This the Apostle here supposeth, laying it down for a ground-work, that

## Mysticall Implantation

that All Beleevers are planted together with Christ in the likenesse of his Death, which we may (for the better handling of it) breake or resolve into two distinct Propositions or Conclusions.

The Supposition resolved into two Propositions.

1. Beleevers are planted together with Christ.

2. They are planted together with Christ in the likenesse of his Death.

The former more generall, the later more particular. I shal insist upon them severally, beginning with the former.

Proposit. 1.

All Beleevers are planted together with Christ.] Planted together. Συμμετρῶν (together) may admit of a twofold reference. Either it may be referred to Christians themselves, or to Christ and them.

All beleevers are planted together with Christ.

A double reference of the word (together.)

1. To Beleevers themselves. [We have been planted together] i.e. (saith Erasmus,) wee Jews and Gentiles, both which are now planted together in the same stock: or wee, viz. Paul himself and all other beleevers, even the whole company of the faithfull, who are Συμμετρῶν, planted together, like so many branches growing upon the same stock, making up one mysticall body. A truth, which the Apostle elsewhere setteth forth under another Allegory, of a Building, Ephes. 2. 20, 21: where resembling Christ unto a Foundation-stone, hee compares other beleevers to so many stones laid upon that foundation, all firly framed together, and builded together for an habitation

1. To beleevers themselves.

of God through the Spirit. ] Thus some conceive the Apostle here to speake the same thing under another Metaphor.

*Applic.*

Being planted together, let them agree together.

A truth, and an usefull one, did I list to improve it. Usefull, as to other ends, so especially to minde Christians of that holy concord, unity and agreement which ought to be betwixt and amongst them. They are planted together like branches of the same tree. Now how do we see such branches growing up together quietly, peaceably? Happily in a storm there may be some clashing, but that being over, they agree again, imbracing each other with mutuall complications. Thus in stormes of Satans raising, there may and will bee sometimes animosities and unbrotherly contentions amongst Christians (as there was betwixt Paul and Barnabas;) but the violence of the Tentation being over, now they ought to affect a holy agreement, being knit together, and growing up together in Love. But I shall not dwell upon this.

<sup>2</sup>  
The second  
Reference  
more proper  
with Christ.

The later Reference I look upon as more proper and geinune [*Planted together,*] viz. with Christ. So it will appear to bee, if we paralell and compare the phrase here with others of like nature. Elsewhere we read of Συμπάσσοις, Christians suffering together, and being Glorified together, Rom. 8. 17. So of Dying together, and living together, and reigning together, 2 Tim. 2. 11, 12. In this chapter (this 6<sup>th</sup> of the Revelation, *mans*) wee read of being buried together, verse before

before the text; and Crucified together in the verse after it; and living together, ver. 8. In all which places the particle ( $\Sigma\omega\iota$ , Together) must be looked upon as relating to *Iesus Christ*: So here in the Text,  $\text{Εἰ ὃ σὺμφοῦτοι}$ , *If we have been planted together*] i. e. together with *Christ*.

So are all true beleevers, they are *planted together with Christ*.] *Planted together*. The word in the Originall ( $\sigma\upsilon\mu\phi\upsilon\tau\omicron\iota$ ) is very Emphaticall: having no one word either in the English or Latine tongue that will fully answer and expresse it. It is a Metaphor (as I said) taken from plants, which doe *in unum concreescere*, or *coalescere*, grow up together; so as they become one body, and partake of the same common juice; these are properly  $\Sigma\upsilon\mu\phi\upsilon\tau\omicron\iota$ .

All true Be-  
leevvers are  
planted toge-  
ther with  
Christ.

The word  
 $\Sigma\upsilon\mu\phi\upsilon\tau\omicron\iota$  ex-  
plained.

Now (to follow the Metaphor) of these there are two sorts, or kinds. Some plants grow together by *Adhesion*; others by *Infition*.  
1. By *Adhesion*; the one only cleaving and clinging to the other. Thus doth the *Ivie* grow up by and with the *Oake*, or some other tree.  
2. By *Infition*, by ingrafting, inoculating the one in to the other, as grafts and cions which are put into a stock, and so made one with it, beeing nourished by the juice of it. Both these are,  $\Sigma\upsilon\mu\phi\upsilon\tau\omicron\iota$ , *Plants Planted together*.

Two sorts of  
 $\Sigma\upsilon\mu\phi\upsilon\tau\omicron\iota$ , viz.  
by { *Adhesion*  
*Infition*.

Two very apt and elegant similitudes, most lively and clearly representing unto us the nature

Two apt and  
elegant simili-  
tudes.



ture of that spirituall Union and Communion which is betwixt Christ and all: true beleevers. Even thus are they planted together with Christ both by way of *Adhesion* and *Infusion*. I shall take liberty to prosecute them severally. More briefly of the former.

**Simil. 1.** *Believers are planted together with Christ by way of Adhesion, as the Ivie and the Oake: Follow we the similitude a little, it will lead us to divers particulars of a very useful consideration. I shall name but three or four of them.*

The five Resemblances.

**Resembl. 1.** Of themselves weak and feeble.

**1.** The Ivie is of it selfe weak and feeble, creeping along upon the ground, not able to raise it self above the Earth without the help of some tree or wall which it groweth by. And even such is the condition of every man by nature. All weak and impotent. [When we were yet without strength, Christ died for us, (saith the Apostle) *Romans 5. 6.* Not able to do any thing in their own strength: Not able to raise themselves above the Earth. We know what the Apostle saith of the first Adam, *1 Cor. 15. 17.* The first man is of the Earth, Earthy.] And such are all the branches of that Stock, all men by nature; all of the Earth, Earthy. Having their Originall from the Earth, they as it were creep along upon the Earth, favouring of nothing but the Earth. He that cometh from the Earth, (saith our Saviour, speaking of the naturall man) *He is earthly, and speaketh of the Earth.*

Joh. 3. 31.

Mind.

Minding nothing but Earthly things, (as the Apostle hath it) *Philip. 3. 19.* Their best wisdom is no better then that which Saint James speaks of, *Jam. 3. 15.* *Επίγειος, Earthly.* Of themselves higher they cannot rise.

*Applic.*

A prick to let out the wind of spiritual pride.

Which (by the way) may serve as a prick to let out that wind of spirituall *Pride*, wherewith the hearts of many are blown up. The selfe-conceited *Romanist* he setteth up a Ladder of his own works (as the Father bad *Ascetics* do) and hopes to climb to heaven by it. And little lesse do many ignorant (poor and proud) souls amongst our selves, who presume much upon their own naturall abilities. Even Gods own people are not wholly free from this spirituall *Pride*. *Peter* dreamed he could stand upon his own bottom, and that made him take up that Resolution in his own strength; *Though all should be offended at his Master, yet so would not he.* Proud spirits: Go to the *Ivie* of the field, and let that read us a lecture of our no strength, no ability to do ought of our selves. The *Ivie* of it self riseth not above the Earth, no more can the naturall man by the power of nature. If we be raised up the least degree heaven-ward, thanks to the *Oake*, thanks to *Jesus Christ*, by, and with whom it is that we are raised; as (God willing) I shall show you hereafter. I passe to a second Resemblance.

*Mar. 26. 33.*

2. The *Ivie* being so feeble of it selfe, by *Resembl. 2.*

Closing with  
Jesus Christ.

Luk. 2. 28.

Gen. 32. 26.

Learn how to  
claspe Jesus  
Christ.

Job. 13. 14.

a kinde of naturall instinct it reacheth forth to, and taketh hold upon the *Oake*, clasping and grasping that, twisting about it, and clinging to it. And the like doth the true beleever unto *Jesus Christ*. Being convinced of his own weaknesse, inability to do ought in his owne strength, he betaketh himselfe unto Christ, reaching forth unto him in the earnest desires of his soul after Union and Communion with him; then clasping, imbracing him in the *Armes of his faith*. Even as *Siméon* imbraced him in the Armes of his body; so doth the beleever in the armes of his faith. As *Jacob* did the *Angel*, whom he took hold of, and would not let go till he had blessed him. Thus the spouse took hold of her welbeloved, *Cant. 3. 4. I found him whom my soul loved, I held him, and would not let him go.*

*Applic.* Like courle let all of us take, being conscious of our own impotency, let us lay hold upon *Jesus Christ*; clasping him, adhering to him, resting upon him as our alone all-sufficient Saviour; resolving not to let him go. How closely, how tenaciously doth the *Ivie* cleave to the *Oake*? No wind can part them: No small matter can sever them. Thus should the *Christian* hold the hold which he hath of *Jesus Christ*. Whatever winds or stormes of *Tentations*, or *Persecutions* come down upon us, yet let not him go. No, though God himselfe should seeme to write bitter things against us (as *Job* speaks,) yet let not that hold

go. Though he kill me, yet will I trust in him.

From this second ariseth a third and fourth Resemblances. The *Ivie* thus clasping the *Oake*, it receiveth a double benefit from it; viz. *Sustentation* and *Nutrition*; Support and Nourishment. And the like double benefit doth the beleever receive by this his imbracing Christ in the armes of his faith.

The Beleever receiving a double benefit from Christ, by closing with him.

1. *Sustentation* and *Support*. This benefit hath the *Ivie* from the *Oake*. Though weak in it self, not able to stand alone, yet being joyned to the *Oake*, now it stands sure, bids defiance to all stormes and tempests. As long as the *Oak* standeth, that cannot fall. The like benefit hath the christian from his *Christ*. Though weak in himself not able to stand by himself, nor able to resist the least blast of *Tentation*, yet being united unto *Christ*, he is now supported in all estates, borne up in all Conditions; made able both to do, and to suffer. *I am able to do all things* (saith this Apostle,) but how? *Through Christ that strengthneth mee*, Phil. 4. 13. Here was Pauls strength; not in himselfe, but in *Christ*. So much some conceive that Enigmaticall expression of his to import, 2 *Corinthians* 12. 10. *When I am weak, then am I strong*. When weak in himselfe, then strong in *Christ*. He it was that strengthned him. *The Lord stood by me, and strengthned me*: so he tels *Timothy* 2 *Tim.* 4. 17. And the like will be do

Resemb. 3.  
1. Sustentation



do to every soul that cleaveth to him, and rests upon him.

*Applic.*

Consolation  
to self-despair-  
ing souls.

*Applic.* Which speaks abundant consolation to all *self-despairing* souls, which are made apprehensive of their own impotency, their own inability to stand of themselves. Let them know, that being made *one* with *Jesus Christ*, he is able to support them, to make them stand. As the Apostle saith of the weak brother, Rom. 14.4. *He shall be holden up, (or established) for God is able to make him stand*: So say I of, and to the weak Christian; who despairing of his own strength, relyeth wholly upon *Jesus Christ*; he shall be holden up; for *Christ* is able to make him stand. Of all plants, none weaker then the *Ivy*; yet being joyned to the *Oak*, none stand surer. The Christian is weak in himselfe, of himselfe subject every day to fall from the grace of God: but being once united unto *Christ*, he standeth sure.

Rom. 5. 2.

An Arminian  
Cavill refused.

*Object.* True, (may the *Arminian* say,) so long as that union continues, he doth so. But what if that be dissolved? So long as the *Ivy* holdeth close to the *Oak*, it is sure; but what if it be separated, severed from it?

*Ans.* To this let the Apostle himselfe return the answer, Rom. 8. 38, 39. *I am persuaded that neither life nor death, &c. shall be able to separate us from the love of God in Jesus Christ our Lord*. Death it selfe which maketh a separation betwixt the soule and the body, yet cannot make a separation be-

No separation  
of the Believer  
from Christ

TWIXT

twixt Christ and the believer. If the Ivie may be plucked and parted from the Oake, there I leave the Similitude. Sure I am, the believer cannot be separated from Christ: and consequently not fall away finally, or totally from the grace of God.

And therefore how weak so ever in our selves, yet be we strong in the Lord. So the Apostle expresseth it, Ephes. 6. 10. Finally, my brethren, be strong in the Lord, and in the power of his might. The Ivie is weak, but the Oak is strong. We are weak, but Christ is strong. El Gibbor, the Mighty God, Isai. 9. 7. Be we strong in the power of his might; so shall his might be our might; power shall be made perfect in our weakness; supporting, sustaining, strengthening us.

2 Cor. 12. 9.

2. And as supporting, so nourishing. There is the fourth Resemblance. The Ivie clasping about the Oak, it receiveth nourishment from it, which it sucketh and draweth from it, after a secret and hidden manner. And the like benefit doth Christ afford unto the believer; The believer being united unto Christ, he now liveth upon him, as the Ivie upon the Oak. [The life which I now live in the flesh, (saith the Apostle) I live by the faith of the Son of God, Gal. 2. 20.] From him the believer by the power of his faith, (an attractive grace,) sucketh and draweth a spiritual vertue after an hidden manner. Even as that poor woman in the Gospel by the touch of her finger, (or rather her faith,) drew from him

4. Resemb.  
2. Nutrition.

How?

How? by the  
How? by the  
How?

him

John 4.14.

him a *sanative vertue*, for the cure of her bodily infirmitie. So doth the believer by the like touch of faith draw from him a *nutritive vertue*, for the nourishing up of his soul unto eternall life. Of which vertue all true believers are in their measure made partakers. Being made one with Christ, they *live upon him*. His flesh is to them meat indeed, and his blood is drink indeed, John 6.55. He giveth unto them that water of life, which whosoever drinketh, shall never thirst any more: viz. *Siti totalis Indigentia*; with a thirst of totall indigencie; such a thirst as ariseth from a totall privation of God's grace; thus is *nourishment* conveyed from Christ unto all true believers. But of this I shall have occasion to insist more largely and fully, when I come to handle the other similitude of *Ingrafting*, where it will fall in more properly, and naturally.

5. Resemb.

Living and  
dying with  
Christ.

5. To this I might add, in the fifth place, that which followeth from the two former put together; viz. that which the Apostle himselfe here specifieth and instanteth in. The *Ivie* being supported and nourished by the *Oak*, now it *liveth* and *dieth* with it. Thus the *believer* that is united unto *Jesus Christ*, he partaketh with him both in his death and life. In his death, dying in him, in regard of the *merit* of his death, which redoundeth unto the believer no lesse then if he himselfe had died; dying *with him*, dying *unto sin*, as he died *for sin*; and that by a vertue issuing from his death. In his life, quick-

quickned, and raised up by him, and with him; quickned from the death of sin, raised from the grave of sin, to a new spirituall and heavenly life; the life of *grace* here, and *glory* hereafter. But both these I shall have occasion to deal with more fully in opening the Sequell of the Text; to which place I shall refer them.

Thus you see the former of these Allegories in measure made out. Come we to the later, which my eye is principally upon, as conceiving it here more properly intended by the Apostle.

Believers are planted together with Christ by way of *Inscition*: not only *Complantati*, but *Implantati*; not only planted together with him, but in him. Even as the *graft* and the *stock* are planted together; so is Christ and the believer; they are *Συμψυχοι, Inscriti*, (as *Erasmus* renders it,) *Grafted* with him, (as the former Translation hath it,) A Metaphor which this Apostle seemeth to be much delighted in, and taken with. In that 11<sup>th</sup> Chap. to the *Romans*, we may see him prosecuting it at large; where, speaking of the bringing in of the *Gentiles* to the participation of the Covenant of *grace*, to have union and communion with Christ and his Church, he sets it forth under this Metaphor of (*ingrafting*;) using the word no lesse then six severall times in that Chapter. And indeed, of all Metaphors, expressing and setting forth unto us the spirituall union and communion betwixt Christ and the believer, I know none more apt, more elegant, more lively then this. And therefore

I shall

*Similar. 12.*  
Believers planted with Christ by way of *Inscition*.

Grafted with him.



The Similitude prosecuted.

I shall spend a little more time then ordinary in the prosecution of it.

*Christ and the believer are grafted together as the graft and the stock.* In prosecuting hereof, I shall shew you these four particulars: 1. Who is the *Stock*. 2. Who the *Branches*. 3. How these two come to be ingrafted the one into the other. 4. And lastly, The *Resemblances* betwixt the *naturall* and *spirituall* Implantation. In the three former I shall be brief, intending to insist more largely upon the last.

1. The Stock, Christ.

1. In the naturall Implantation, there must be a *Stock* to graft upon; So in this spirituall Implantation, here is a *Stock*. Who that is, the Text it self points it out: viz. *Christ himself*, [*We are planted together with him.*] Elsewhere our Saviour himself giveth it us more expressly, *John 15.5. I am the Vine.*] He is the *Stock*.

Christ according to his two natures, putteth on a two-fold Relation: and is sometimes called a *Branch*, sometimes a *Stock* or *Root*; the former we meet with, *Isai. 11.1.* where Christ is called a *Rod*, or *Branch*, [*There shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots.*] *Jesse*, (or *Ishai*,) the father of *David*, he was that *Root*; Christ according to his *humanity*, he was a *Rod*, a *Branch*, springing from the *Root*. So some conceive him elsewhere called, *Isai. 4.2.* In that day shall the *Branch of the Lord* be beautiful and glorious. Which most take as spoken of *Christ*, though others (more genuinely, as I conceive) understand it of the *Remnant* of

of Israel, escaping out of *Babylonish Captivity*, as the later part of the *verse* seemeth to expound it. More plainly, *Zach. 3. 8. Behold, I will bring forth my Servant the Branch*. A Text clearly pointing at Christ.

The later we meet with, *Iai. 11. 10. [There shall be a Root of Jesse.]* There the Relation is changed. He that was a Branch before, *ver. 1.* is here called the Root. Christ, both Root and Branch to the same Stock. According to that, *Rev. 22. 16. I am the Root and Off-spring of David.* The Off-spring of David according to his *Humanity*, as *man*. The Root of David, according to his *Divinity*, as *God*.

*Quest.* But how is he the Root or Stock into which believers are implanted? whether as God, or man?

*Ans.* I answer, as both; as *Mediator*; as God and man. So is he the Stock.

2. From whence we may collect in answer 2. The Branches to the second Proposall, Who are the Branches; *viz. All true believers*, who are given to him, not only by *Election*, but also by effectual *Vocation*, given actually to believe on him. *I am the Vine, ye are the Branches*, saith our Saviour to his Disciples in the place fore-named, *John 15. 5.* Such are all true believers. All plants of God's planting. Such as be planted in the House of the Lord, *Psal. 92. 13.* All plants ingrafted into this Stock.

3. And how come they so to be? There is the 3<sup>d</sup> particular. In answer whereunto (following the trail of the Metaphor) I might here shew you both planted. who

1. who is the *Planter*, & what are the *Instruments*.
- The Planter.
1. Principall, God.
    1. The Principall here is two-fold. *Principall*; *Ministeriall*.
    1. The Principall is *God* himselfe, *My Father is the Husbandman*, saith our Saviour, *Joh. 15. 1.*
    2. *Ministeriall*, the *Ministers of the Gospel*, who are *God's Servants*, his *Labourers* in this plantation, [*We are labourers together with God*, (saith the Apostle,) *1 Cor. 3. 9.* *Συνεργοὶ Θεοῦ.* Labourers in this planting work. The Minister of God is *ὁ φυτεύων*, *He that planteth*,] [*I have planted*: (saith Paul) *ver. 6.*
  2. The Instrument double.
    2. The Instrument in this work is two-fold, according to a two-fold Implantation. There is an *outward and visible*, and there is an *inward and invisible* Implantation. And each of these hath its severall Instrument.
1. Of the outward Implantation, the Sacrament of Baptisme.
1. In the former of them, the Instrument made use of, is that which the Apostle himself herepoints at, *viz. the Sacrament of Baptisme*. Christians are *baptized into Christ*, *ver. 3.* and so *ingrafted* into him. The one answers the other. So they are *outwardly*, visibly. And thus are little children, *Infants*, like young and tender twigs, they are grafted into this Stock, into Christ by an outward visible Implantation: Ingrafted into him *Sacramentally*.
  2. Besides this, there is an *inward*, spirituall, invisible Implantation, and ingrafting into Christ. And in effecting of this, there are two sorts of Instruments. The one *Mediate*, the other *Immediate*.
2. Of the inward Implantation.

The Mediate instrument is the word, in the Ministry of it. Paul planteth but how? By preaching of the Gospel. The spirit of the Lord is upon me (saith the Prophet Isaiah, speaking of Christ, Isaiah 61. versed 1.) and hath sent me to preach glad tidings; (viz. to preach the Gospel, as Saint Luke explains it Luk. 4. 18.) And to what end? why, (amongst other,) that those which moorne in Sion (poor penitent sinners,) might be called Trees of Righteousnesse, the planting of the Lord. So you have in verse 3. This is the ordinary Instrument which God is pleased to make use of in this planting work, viz. the preaching of the Word, the Law, and Gospel. By the one he cutteth men off from the old stock, the stock of Nature. By the other he putteth them into this new stock, grafteth them into Christ, (as I shall shew you more fully anon.) Here is the Mediate Instrument.

The Immediate, viz. God himself, is his Spirit, which giveth efficacy to both the aforesaid Ordinances, Baptisme and the Word, making them effectual for those ends to which they are ordained. On mans part, faith applying Christ unto the soul, and the soul unto Christ. Thus in the natural way of reasoning there is a mutuall application of the Gospel to the soul, and the soul to the Gospel. The like mutuall application is there betwixt Christ and the believer. The believer apprehending Christ, and in apprehending

1. Mediate, the word.

2. Immediate: Spirit Faith

3. Immediate: Spirit Faith

4. Immediate: Spirit Faith

Phil. 3. 12.



ded of him. This on mans part is done by faith, laying hold upon him; applying him with all his merits and benefits unto himself, and giving up himself wholly unto him. Herby Christ and the beleever are made one: the one ingrafted into the other.

Thus have I briefly dispatched the three first particulars: which make way for the fourth and last, which my eye is chiefly upon: viz.

<sup>4</sup> The Resemblance betwixt the Naturall and Spirituall Implantation: The Ingrafting of the Branch into the Stocke, and the Incorporating the beleever into Christ. Wherein the one of these representeth the other.

Not in all things.

But before I come to this, give me leave first to mind you of that vulgar and trite Maxime. *Omne simile est dissimile*: No two are so like, but in something they are unlike. Similitude supposeth a Dissimilitude. And so is it here. Though the Naturall and Spirituall ingrafting doe in many things one resemble the other; yet not so in all.

The dissimilitude in three particulars.

*Question.* Wherein are they unlike? *Answer.* See the Dissimilitude in two or three particulars, each usefully observable.

Ill branches put into a good Stock.

In naturall ingrafting there is a good plant put into a worse Stock; as the branch of an apple-tree put into a Crab-Stock. In this Spirituall ingrafting it is clean otherwise; Here ill branches are put into a good Stock.

This

This dissimilitude the Apostle may seem to glance at, *Romans 11. 24.* Where speaking of the incorporating of the Gentiles into the Stock of Abraham, he saith, they were grafted contrary to Nature. [If thou wast cut out of the Olive tree which was wilde by Nature, and wast grafted contrary to Nature into a true Olive tree.] For the wild Olive to be ingrafted into the true, is *maex pson*, besides or contrary to Nature. As for the Crab to be grafted into the Appletree. Now so is it here in this Spirituall ingrafting. Here is a branch of a wilde Olive ingrafted into the True. Men who by nature are branches of the old Corrupted Adam, they are taken out of that degenerate stock and grafted into the second Adam, a generous and noble stock. A Crab grafted into an Appletree.

*qA. n. s. l. m. d.*  
*eg s. s. s. s. s. s.*  
*Most anoyous*

*Ambros. &*  
*Hierom. in*  
*Rom. 11. Vi-*  
*de H. Grotium*  
*in Rom. 11. v.*  
*17. & Beza*  
*Gr. Annot. ibid.*

A Crab. Such are all men by nature, like wildings of the wood; bringing forth nothing but sowre and bitter fruit. So the Lord complains of his vine *Isa. 5. 2.* I looked that it should bring forth grapes, and it brought forth wilde grapes. [Uvas putidae] (saith Montanus) vile, rotten, putrid, stinking grapes. Such are the fruits which the naturall man yeildeth; Sowre grapes, [The fathers have eaten Sowre grapes, *Ezek. 18. 2.* [As Sowre grapes are to the palate of man, setting his teeth on edge; so are these fruits of the naturall man unto God. And how should they be otherwise seeing the stock is naught? The first A-

*Almen by na-*  
*ture Wildings.*

dam, through degeneration, a Crabb-stocke, a wilding.

Christ an Apple-tree a generous stock.

But the second Adam Christ is an Apple-tree, so called, or compared by the Spouse, Cant. 2.3. *As the Apple-tree among the trees of the wood, so is my beloved among the sons.* All other the sons of men are trees of the wood, wildings: Christ is the Apple-tree; a generous fruit-bearing tree. A tree of Righteousnes. Like that tree of life, in the midst of the Paradise of God, spoken of Rev. 22.2. which bare twelve manner of fruits: and the very leaves thereof are saluative, and soveraigne for the healing of the Nations. And into this tree are these degenerate branches grafted. Branches of the wild Olive grafted into the true. Sinners by nature taken out of the stock of nature, and ingrafted into Christ.

### Diffim. 2.

Dead Branches put into a living stock.

2. In Naturall Ingrafting, Living branches are put into a living stock. If the graft be dead, there is no engrafting. But here in this Spirituall Implanting, behold, dead branches put into a living Stock. Such are all men by nature, dead before they come unto Christ. [I see will not come unto me that yet might have life] saith our Saviour to the Jews, Joh. 5. 40. intimating, that of themselves they were dead. And so is it with all others in their naturall condition; before the grace of God meet with them, they are dead. [And you hath he quickned who were dead,] See. Ephes. 2. 1.

R. And it must needs be so: Because the stock

stock is dead; The first Adam dying in Paradise.

And the Root dying, the branches dy in it, and with it. In Adam all died. 1 Cor. 15. 22. But in

The first Adam a dead stock.

Christ they are made alive viz. All that are given to him, and made one with him. Thus is the

second Adam not only a Living soul, but a quickning spirit, verse 45. of that Chapter: *πνεῦμα*

The second, A living and Quickning stock.

*ζωοποιῶν*, quickning those that are put into him.

Where we may take notice, how far grace transcendeth and surpasseth nature. In nature the best, and most vigorous stock may

continue that life to the graft, which it hath before: But contrary it, it cannot to a dead,

and rotten branch. But so is it here, the Branches being dead, they are quickned in

and by the stock, receiving life from Jesus

Christ.

3. In the naturall engrafting, the graft still retains it own nature bringing forth fruit af-

Diffim. 3. The stock changing the nature of the Graft.

ter its own kinde. *Nativam fructus edendi proprietatem retinet*; It still keepeth it own native property in fruit-bearing. But it is other-

wise in this spirituall engrafting. The betecover being once engrafted into Christ, his nature is

thereby changed. [If any man be in Christ,

(saith the Apostle) (in Christ, inserted, engrafted into him,) he is a new Creature, 2

Cor. 5. 17.] He is thereupon changed, though not in substance, yet in quality: Changed in his

Affection, Motions, dispositions; having as it were a new nature put into him, which St Peter

callethe the divine nature, 2 Pet. 1. 4. That you might





of Application of every one of them as I go along.

1. In engrafting, the *Graft* is taken, or cut off from one tree, that it may be put into another. And so is it in this spirituall engrafting; here is a taking a man out of one stock, and putting him into another. This is that which the Apostle saith of the *Gentiles*, Rom. 11. *They were cut out of the wild Olive tree, and grafted into the True.* And thus it is with all believers, (as I have in part shown you already) they are taken out of the stock of nature, out of the old Adam, and grafted into *Iesus Christ*. The two Adams, they are the two stocks: All men by nature are branches of the one; by grace believers are made members of the other.

Resembl. 1.

The Graft cut off from one stock, and put into another.

The two Adams the two stocks.

In prosecution of this branch of the Allegory I might show you how both these are done. How men are taken off from the one stock; how put into the other.

The former of these is done by the Law, Men cut off which is as it were the *Grafting knife*, cutting a man off from the first stock, convincing him of his wretched state and condition by nature; and so taking him off from his first bottome, from all confidence in himselfe. Such a work had the Law upon this Apostle *S. Paul*, [ *I was alive* (saith he) *without the Law, but when the commandment came, &c. I died*, Rom. 7.9 The Law being brought home to his conscience, that took him off from all his former confidences; from the former bottome of his own supposed Righteousnesse.

Put into Christ  
by the Gospel.

The later of them is done by the Gospel, revealing and holding forth Christ with his righteousness, as a new stock, a new bottome for the soul to pitch, and rest upon. And then the Spirit of God, revealing Christ in the man, perswading the heart to close with that gracious offer; and so to receive Jesus Christ upon the terms on which he is offered: viz. as a Saviour, and as a Lord. By this means is this Transplantation wrought.

Applic.  
Spirituell Im-  
plantation how  
tried.

Applic. Every of us bring it home to our selves, and make the enquiry, whether we find such a work upon our souls. Hereby may we know whether we be engrafted into Christ Jesus, or no. Have we found such a work of the Law upon our hearts, thus cutting us off from the old stock? Have we been convinced of our own nothingness? and so taken off from our former false bottoms? from all confidence in our selves, or any creature? And withall, brought to close with Jesus Christ, to receive him as an All-sufficient Saviour and Redeemer: resting upon him, giving up our selves unto him to be saved and ruled by him? If so, now we may conclude to our comfort, that this blessed work is wrought in us: But are we still growing upon the old stock; resting secure in our naturall condition; never troubled about our spirituall estate: Still (it may be) sticking in our old sins; still wedded in our old lusts: At the best resting upon our own righteousness in whole, or in part? Deceive not our selves, we are as yet strangers

strangers to this speciall Implantation: One and the same branch cannot grow upon two stocks at one and the same time: It must be taken off from the one, before it be put into the other. No more can the same man be grafted into Christ, who is still in the stock of corrupted nature. Here is a first Resemblance: Come we to a second.

2. A Branch being severed from the Stock, it cannot live, much lesse bring forth fruit of it self: No more can a man out of *Iesus Christ*; he can do nothing of himselfe. This Resemblance we may take from our Saviour himselfe, in that place fore-named, *John 15. 4, 5.* As the branch cannot bring forth fruit of it self, except it abide in the vine; no more can ye, except ye abide in me: Without me ye can do nothing. ¶ *Xp̄s* *enū*, not only *ſine me*, without me; which *Beza* notes to be *nimis dilutum*, too scant an expression; seeming to insinuate, that Christ should be onely *ſubſiſtens*, a joynr, concurrent cause in the good works which men do; and as if they had some power of their own, which being assisted and helped by grace, might be able to act: not so; the phrase imports more: *Extra me* (saith *Grotius*) out of me; *ſeorſim à me*, severed from me, (saith *Beza*;) Ye can do nothing; viz. In spirituall works, nothing truly holy, and acceptable to God, or advantageous to themselves in the way of salvation; no more then a Branch severed from the Stock can bring forth fruit. True, one such a Branch we read of,

2. Resemb.  
The Branch cannot live, or bring forth fruit out of the Stock.

*Beza Gr. Annot.*

*ſubſiſtens*  
*enū*  
*ſine me*  
*ſeorſim à me*  
*ſine me*



*Aaron's Rod*  
blossoming,  
miraculous.

of, and but one, *Aarons Rod*, which lying in the Tabernacle, blossomed and yeilded *Almonds*, as we may read, *Numb. 17. 8*. But that was miraculous. In course of nature it is not so; men must be engrafted into Christ before they can bring forth good fruits; naturally they are all, (as the Apostle saith of some) *Tit. 1. 16*. *Reprobate to every good work: Adamiqul, void and destitute of true judgment, not knowing what to do, as they ought to do it. Wise to do evill, but to do well, they have no knowledge, Ict. 4. 22*. Or *Inutiles*, (as *Grotius* renders the word,) *unprofitable, unserviceable*; like that *reprobate silver*, which the Prophet *Jeremie* speaketh of, *Jer. 6. 30*. which will not passe, but is rejected at all hands: Such are the *services* of meet *naturall men*, all so *imbused*, so defective and faulty either for *matter*, or *manner*, as they will not passe for currant: either they do not *what* they ought, or not *as* they ought: neither can they in any strength of their own. Of themselves, they cannot so much as *will*, or *think* that which is good: *It is God that worketh in you both to will and do of his good pleasure, Phil. 2. 13*. *Not that we are sufficient of our selves to think any thing as of our selves, 2 Cor. 3. 5*.

*Applic.*  
The absolute  
necessity of u-  
nion with  
Christ.

*Applic.* Which giveth us to take notice of the absolute necessity of getting into *Iesus Christ*, and abiding in him: Out of him we are but as *grafts out of the stock*; good for nothing but the fire: Such are we out of *Christ*,

Christ, unusefull, unserviceable, unprofitable creatures; fit for nothing but for the fire of God's wrath to sieze upon, and consume.

And therefore let our first and main designe be to get into Christ: Renouncing our own righteousnesse, flie unto him; lay hold upon him; close with him; receiving him as our Saviour, as our Lord.

And then abide in him. So our Saviour presseth it upon his Disciples, John 15. 4. *Abide in me.*] The Branch cannot bear fruit of it selfe, except it abide in the Vine; no more can ye, except ye abide in me: (So he goeth on.) By all means therefore let it be our care to maintain this blessed union and communion with Jesus Christ.

To that end not neglecting any means appointed for that purpose: Amongst which none more proper then that Ordinance, which is so much slighted and neglected by too many among us, the Sacrament of the Lord's Supper: An Ordinance instituted by Jesus Christ for the confirming and assuring unto believers their abiding and continuing in him. Even as Baptisme is a Sacrament of our ingrafting into Christ; so is the Lord's Supper a Sacrament of our continuance in him; abiding and growing up in him: not onely sealing, but furthering that continuance, and growth. And therefore as many of us as would have the comfort of this our in-being in Christ, neglect not this Ordinance, but make

make use of it to that end. Passe we on to a third Resemblance.

### 3. Resemb.

The Graft can do nothing towards its own Infition.

The Believer a meer Patient in the first act of Conversion.

In the third place; As the graft cannot bring forth fruit of it selfe, so neither can it do any thing to the engrafting of it selfe. Herein it is a meer *Patient*. And such is the believer in the first *Act of Conversion*, a meer *Patient*; who may be wrought upon, but cannot work; cannot contribute any thing towards his own *Conversion*; towards the changing of his own estate. True, being wrought upon, now he *worketh*. Even as the graft being put into the *stock*, now it concurreth and co-operateth with the stock, in bringing forth fruit: Thus is it with believers; being wrought upon by the *Spirit of God*, now, *Acti agunt*, moved they move, wrought upon the work. But in the first act they are meerly passive; *Onely receiving* of Jesus Christ. [*To as many as received him*, John 1. 12.] Neither can they do this of themselves; this being a work of the Spirit of God in them; which is to them a *Spirit of Revelation*, and a *Spirit of Faith*: Revealing Christ to them, and in them: inclining and perswading their hearts to close with Jesus Christ. Even as the *Planter* fitteth his graft, and disposeth it to an *Infition*, an ingrafting, and then putteth it into the *stock*; thus doth God by his *Spirit* prepare and dispose the soule to the receiving of Christ: and then worketh actual faith in it: All which is his work.

Ephes. 1. 17.

2 Cor. 4. 13.

Applic. 1.

Applic. 1. From whence we may (by the way,)

way, I take notice of the errandousnesse of Popish and Pelagian Doctrines, which tell us of what man of himself is able to do in order to his own conversion and salvation. Man is not (say some of them) naturally dead, or destitute of all power, but rather like the traveller in the Gospel, who falling among thieves, was sore wounded, half-dead, but not quite dead. Though it be not much he can do, yet something he can; Though he cannot change, and renew himself, yet (say they) he may so prepare and dispose himselfe to the receiving of the grace of God, as that grace shall not, nay, in equity cannot be denied him. And thus (say they) grace and free-will; they concur together as co-partners in the work of Conversion, the one not preventing the other in order of causality.

Luke 10.30.

But how ungrounded this Doctrine is, we may not obscurely learn (as from divers expresse Texts in *Pauls Epistles*, so) even from this Metaphor, which here he maketh use of; where he saith, that beleevers are planted, ingrafted with, and into Christ, (*supra*) the word hath a passive signification: intimating, that men in the first act of conversion, they are meer Patients. They cannot prepare or dispose themselves to the receiving of the grace of God by any power of their own; no more then the *Graft* can dispose it selfe to its own ingrafting.

Use 2. Being convinced hereof, what remains but that they who would be made partakers



Wait upon God in the use of such means as he hath appointed for the effecting of this blessed *Infrision*; the chief whereof is the *publick Ministry of the word*.  
 Wait upon God in the use of such means as he hath appointed for the effecting of this blessed *Infrision*; the chief whereof is the *publick Ministry of the word*.  
 Wait upon God in the use of such means as he hath appointed for the effecting of this blessed *Infrision*; the chief whereof is the *publick Ministry of the word*.

Attend upon this: This they may do. Even as that poor *impotent person* in the Gospel, though he could not put himselfe into the waters, yet he could *lye at the Pool*. Meer naturall men, though they cannot *repent and believe* of themselves, yet they may wait upon God in the use of such means as he hath sanctified for that end. And this let them do, not pleading (as some desperate wretches do.) They cannot convert themselves; it must be God's work; and therefore they are carelesse and regardlesse about it. Nay, wait upon God in his own way: and then, though the well using of nature, or common grace, or attendance upon means cannot (so much as by way of *Congruity*,) merit any such thing at the hands of God; yet God will not deny his grace to a soul, that so waits upon him for it.

Use 3.

Give the glory of this work wholly to God.

Use 3. And being made partakers of this grace, now give us the glory of it wholly to the God of all grace. If the graft be transplanted and engrafted, thanks to the *Husbandman*. Is it so that we are changed, translated from the state of nature, to the state of grace, taken out of the *Old Adam*, and put into the *New*? brought to have *union and communion* with *Iesus Christ*? lo, this is God's work, the work of his grace, his free grace.

Free-grace

Free-grace

*Free-grace* (I say.) There being nothing in us that might incline him to do this for us, rather then others. In *grafting*, there may be, and commonly are some reasons inducing the *Planter* to make choice of one *Branch* rather then another. It may be it is straighter, more liking, better thriven then another. Not so here; In this *spirituall engrafting*, God maketh choice sometimes, oft times of the most unlikely *Branches*; it may be the meanest. Such was *Israel*, as the Lord tels them, *Deut. 7.7.* The Lord did not set his love upon you, nor choose you, because ye were more in number then any other people, (for ye are the fewest of all people:) But because the Lord loved you.] And such are many, most, when the grace of God first meeteth with them, [Ye see your calling, brethren, (saith Paul to his *Corinthians*.) how that not many wise men after the flesh, not many mighty, not many noble are called; 1 Cor. 1. 26. The meanest *Branches*; perhaps the crookedest. Such was Paul himself before his conversion, as crooked a piece as any in his time; a *Blasphemer*, a *Persecuter*, *injurious*; The chief of sinners, 1 Tim. 1. 13, 15. A strange branch to make a graft on; yet God had mercy on him, and revealed Christ to him, and in him. And such were many of his *Corinthians*. [Such were some of you, (saith he to them, 1 Cor. 6. 11.) viz. Fornicators, Idolaters, Adulterers:] yet engrafted into Christ, [When, sanctified, justified in the name of the Lord Jesus.] Have any of us tasted of the like grace; ascribe not any thing

to

4. *Resemb.*  
Branch and  
Stock by in-  
grafting are  
made one.

The Union be-  
twixt Christ  
and the Be-  
liever, a near  
union.

to our selves. Not to the goodness of our natures. Of natures, bad is the best: we may wink & choose. The best plant by nature; no better then a wil-  
ding; not to our use using of common grace; but  
merely to the free-grace of God in Jesus Christ.  
The grace is Gods, let the glory be his. I have  
done with a third Resemblance; Take a fourth.

In Grafting, the Branch being put into the  
Stock, they two do coalescere, they grow into  
one body, and become one. And so is it in this  
*mysticall Implantation*; Here is a spiritual Co-  
alition betwixt Christ and the Believer; an u-  
nion, and that a very near one. Not only like  
that of the Ivie and the Oak, which are one by  
Adhesion, the one cleaving to the other; but like  
the Graft and the Stock, which are made one by  
Infition; both one Body, one Tree. Such an u-  
nion is there betwixt Christ and Believers, that  
are implanted into him by faith; a very near  
union: as near as can be conceived or imagined:  
So the Apostle describeth it; *Eph. 5. 30. We are*  
*members of his body, of his flesh, and of his bones.*  
Alluding to the way and manner of Gods ma-  
king the woman at the first, who was made of  
the man, of the rib taken out of his side, and so  
they two were one. Even such a near union is  
there betwixt Christ and Believers, as is betwixt  
Husband and wife, [*They two shall be one flesh*  
*This is a great mystery; but I speak, concerning*  
*Christ and the Church: ver. 31, 32.*] *This is a great*  
*mystery;* [Not the natural corporal Marriage, as  
Papists look upon it, who from thence conclude  
Marriage to be a Sacrament,] but the spiritual  
Marri-

*Marriage* betwixt Christ and his Church; which is a Myſtery to be apprehended by *faith*, not comprehended by reason. Elſewhere the Apoſtle ſetteth forth this *union* by the ſimilitude of the *Head* and *Members*, which make up one *Body*. So do *Chriſt* and beleevers. *God gave him to be the head over all things to the Church, which is his Body*, Ephes. 1. 22. *He is the Head of the Body*, Colos. 1. 18.] Amongſt all, no one ſimilitude more lively expreſſeth it, then this in the Text, of *Ingrafting*: where the *Graft* is incorporated into the *ſtock*, ſo as they become one. Thus are beleevers Incorporated into *Chriſt*, the one dwelling in the other. [He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him, Joh. 6 56.] as the *Graft* dwelleth in the *ſtock*. And ſo they are made one.

And hence is it that they are both called by *Chriſt* and his one and the ſame name. So you have it, 1 Church called *Corinthians* 12. 12. For as the body is one, by one name. and hath many members, and all the members of that one body being many, are one Body: So Gal. 3. 16. alſo is *Chriſt*.] viz. *Chriſt* Myſticall. *Chriſt* and his Church jointly conſidered, are called by the ſame name: Even as *Husband* and *Wife*, or (to hold to the ſimilitude in hand) the *ſtock* and the *Graft* are called by the ſame name.

Onely here is an obſervable difference. In Note, naturall ingrafting the ſtock taketh the name from the *Graft* (as the wife doth from her Husband.) But in this ſpirituall implanting,

D

the



the *Graft* taketh the name from the *Stock*. The Reason is the same in both. The denomination is taken from the more noble of the two. And hence is it that as the name of the *Apple-tree Branch* is called upon the *Crab stock*; so the name of *Christ* is called upon the *Christian*. Here is the *Union* betwixt these two.

The honor put upon Believers. *Applic.* Which speaketh much to the honour of the beleever. For a *Beggar* or mean personage to be married to a *Prince*: an *Hester* to an *Ahasuerus*, what an Honour? What is it then for poor sinfull *dust* and *Ashes* to be married to the *Prince of the Kings of the Earth*? to be thus united unto *Iesus Christ*, the eternal Son of God; the *Heir of all things*? being thus made *one with him*, they are also made *one with his father*. So saith *Paul* of his *Thessalonians*, 1 *Thes.* 1. 1. and 2. 1. 1. *Paul*, and *Silvanus*, and *Timotheus* unto the Church of the *Thessalonians*, which is in God the Father, and in the Lord *Iesus Christ*.] The Father and the Son being both one. [*I and my father are one*, *Ioh.* 10. 30.] Though not *Personally*, yet *Essentially* one; though two *Persons*, yet one *God*; the beleever having *Union* with the one, through his *Mediation* he cometh to have *Union* with the other. Having *Union* with the Son, he hath union with the Father. And from this *Union* floweth a sweet and blessed *Communion*. Take that for a 5<sup>th</sup> *Re-semblance*.

The beleever being thus made one with *Iesus*

Jesus Christ, from that Union floweth a blessed Communion. This I take up from the Apostle in that of Romans 11.17. Where speaking of the engrafting, Incorporating of the Gentiles into the stock of Abraham, he saith, that Being grafted in among, (or instead of) the true Branches, they were made partakers with them of the Root and fatness of the Olive Tree. ] Thus is it with all engrafted branches, they are made partakers of the Root and fatness, (id est, of the Fatness which is in the Root, for there is (as Grotius observes) an Hendiadio in the phrase; Root and Fatness, for the Fatness of the Root) of the Tree into which they are engrafted. So saith he of the Gentiles; being ingrafted into the stock and Covenant of Abraham, they are made partakers of the Roote and Fatness of that Olive tree, viz. of the blessing and promises made unto Abraham. And even so is it in this Mysticall Implantation. All true beleivers being engrafted into this true and Noble Olive, the Lord Jesus Christ, they are made partakers of the Root and Fatness thereof, of those Excellencies which are in Jesus Christ. From that near Union flowes a blessed Communion. The stock communicates to the graft such sap and juice as it hath in it self. And thus doth Jesus Christ communicate unto the Believer what is in himself.

Resembl. 5.  
The Branch  
hath Commu-  
nion with the  
stock.

Rom. 11.17.  
Εν αὐτοῖς:  
pro ipfis, Beza.  
Inter ipsos:  
Grotius.

Beleivers have  
Communion  
with Christ.

In generall, all Spirituall and heavenly blessings. So much we may learn from the Apostle, Eph. 1.3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with

Generally, in  
all Spirituall  
and Heavenly  
Blessings.

at spiritual and Heavenly blessings in heavenly places (or things) in Christ.] Being in Christ they are blessed with all spirituall blessings in him, and through him. God giving them unto his Son, and his Son unto them, he giveth all things that are in him. [He that spared not his own Son, but delivered him up for us all, how shal he not with him freely give us all things? Rom. 8.32.] All things necessary & convenient.

Particularly in  
his } Merit.  
      } Spirit.  
More particularly, The fatness of this Olive, the Excellencies of Jesus Christ, which here he communiceth to beleivers, may be reduced to two heads: His *Merit*, and his *Spirit*: both these Christ is full of. Full of *Merit*, and full of *Spirit*. And both these he imparts and communicates unto beleivers. His *Merit* unto their *Justification*, *Adoption*. His *Spirit* unto their *sanctification*. Of each briefly.

1. Merit.  
Unto justification.

1. The first thing Christ communicates unto the beleever is his *Merit*; And that 1. unto *Justification*. This Benefit the *Gentiles* receive from their ingrafting into the stock and Covenant of *Abraham*. Thereby it cometh to passe that *Righteousness* is imputed unto them. So the Apostle layeth it down, Rom. 4.11. *Abraham received the sign of Circumcision, &c. that he might be the father all them that beleeve, though they be not Circumcised; that Righteousnesse might be imputed to them also.*] This (saith *Grotius*) is the fatnesse of the Olive; which the same Apostle speaketh of cap. 11. The one cap. 4. ver. 11. a covert and figurative, the other a plain expression of the same thing. And this benefit are all

Idem hic figuratè indicat Paulus, quod apertius dixerat, cap. 4. ver. 11. *Grotius* in Rom. 11. 17.

true

true believers made partakers of; being made one with *Christ*, now *Christ* is made unto them *Righteousnesse*. So saith this Apostle, 1 Cor. 1. 30. [*Of him are ye in Christ Jesus, who is made unto us of God, Wisdome, Righteousnesse.*] And how is *Christ* made *Righteousnesse* to the believer? not by way of *Infusion*, but *Imputation*; not by putting a *Righteousnesse* into him, but by putting a *Righteousness* upon him, even his own *Righteousness*. By the imputing his merit, his *Satisfaction*, his *Obedience* unto them, thow which they are accepted as righteous unto eternall life. Thus is the *Righteousnesse* of *Christ* communicated unto all believers: He is to them, *The Lord their Righteousnesse*, Jer. 23. 6.

2. The second Benefit issuing from hence, is *Adoption*. Thus in *Ingrafting*, there is a kind of *Adoption*. *Ramum ramus adoptat*, 2. Adoption. (as the Poet elegantly describeth *Grafting*.) *Venerit Insitio*, The *Stock* (as it were) adopteth the *Branch* *fac Ramum Ramus adoptet*. that is put into it. For what is *Adoption*, but the taking of anothers child, and bringing it up as a mans own? Thus in *ingrafting*, the *Stock* receiveth the *branch* of another tree, and nourisheth it as its own. And the like benefit are believers made partakers of by their *engrafting* into *Christ*. *Christ* being the Son of God by nature, he maketh them the Sons of God by grace, the grace of *Adoption*, [*To as many as received him, he gave power, (ἐξουσίαν, Right, Privilege) to become the Sons of God; even to them that believe on his Name, John 1. 12.*]



This benefit *Christ* came to procure and purchase for his Elect. [*When the fulnesse of time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons, Gal. 4.5.* And this benefit upon their believing, their receiving of *Christ*, they are made actuall partakers of: Being thereupon made *Heirs of God, and co-heirs with Jesus Christ, Rom. 8.17.* These benefits believers have from the merit of *Christ*.

2. Spirit.

Secondly, As they are made partakers of his *Merit*, so of his *Spirit*; [*He that is joyned to the Lord, (to Christ) is one Spirit, 1 Cor. 6.17.*] i.e. like minded with *Christ*, in as much as he is made partaker of the same spirit, [*Because ye are Sonnes, (saith the Apostle) God hath sent forth the Spirit of his Son into your hearts, Gal. 4.6.*]

Unto Sanctification.

And by this means *Christ* is made unto believers *Sanctification*. So the Apostle goeth on in the place fore-named, 1 Cor. 1. 30. *Who is made unto us of God Wisdom, Righteousnesse, Sanctification.*] So he is, viz. by the communicating of his *Spirit* unto them; which is a *Spirit of Sanctification*. So called by the Apostle, Rom. 1.4. where speaking of *Christ*, he saith, *He was declared to be the Son of God with power, according to the spirit of holinesse, (or sanctification, πνευμα ἀγιωμίας)* meaning the *Divine Nature* dwelling in *Christ*,

• Christ, which being *holy* in it selfe, *sanctifieth* others by the *merit*, and *vertue* thereof: according to that of the Authour to the *Hebrews*, *Heb. 2. 11.* where speaking of Christ, he saith, *That both he that sanctifieth, and they who are sanctified are all one.*] Christ and believers are *one*. And being one with Christ, they are *sanctified* through the *Merit*, and *Spirit* of Christ. Through the *Merit* of Christ *imputed* unto them; as the *Gold* was *sanctified* by the *Temple*, and the *Gift* by the *Altar*. Through the *Spirit* of Christ dwelling and working in them, (after a sort as it did in Christ in his *Conception*.) sanctifying and purifying their natures

Mat. 23. 17, 19.

Luke 1. 35.

Of *Sanctification*, there are two parts. *Mortification* the one; *Vivification* the other; the one a dying unto sin, the other a rising to newnesse of life; and of both these Christ is the cause; and that not only the *Exemplary Cause*, the *Pattern* & *Sampler* of both, of which (God willing) I shall speak in the Sequel of the Text, which tels us that believers are ingrafted with Christ in the *likenesse* of his *Death* and *Resurrection*; the one in their *Mortification*, the other in their *Vivification*; but also the *Meritorious Cause*, having merited and procured these benefits for them by his *Death* & *Resurrection*: And withall, the *Efficient Cause*, working both these in them; which he doth by the communication of his *Spirit* in them. By this Spirit he worketh the *mortification* of sin in them. [If ye through the spirit do mortifie the deeds of the body,

Of Sanctification.

Two parts, Mortification. Vivification.

Christ the cause of both.

body, ye shall live, Rom. 8. 13.] And by the same spirit he quickeneth them up to newnesse of life. This the Apostle calleth the power and vertue of *Christ's Resurrection*, Phil. 3. 10. *That I may know him, and the power of his Resurrection.* ] *ἡ δύναμις τῆς ἀναστάσεως* viz. that power whereby Christ himselfe was raised from the dead; which was the power of his eternall Spirit dwelling in him. Of this power, the work of this spirit, the Apostle desireth a further experimentall knowledge in himselfe, in raising him up to the life of *grace* here, and *glory* hereafter. And this power, this spirit, all true believers in their measure, are, and shal be made partakers of; even as the members of the naturall body participate in those animall spirits which are in the Head. And hereby they shall be inabled, as to mortifie sin, so to live unto God. And thus you see the communion which is betwixt Christ & the Believer, as betwixt the Stock & the Graft, implanted in it.

A ground of  
everlasting  
Consolation.

All that is in  
Christ is the  
Believers.

*Applic.* Which is, a ground of everlasting consolation to all those that are truly baptized into Christ, mystically ingrafted into him by faith. Being thus made one with him, now let them know that all that is Christs, is, and shal be theirs. The sap that is in the Stock, is for the use and benefit of the Graft. And thus whatever is in *Iesus Christ*, it is for the Benefit and advantage of those that are in him. So as, what is it that they can want? Is it pardon of sin? is it *Grace* and favour with God? Lo, here is merit enough for both. He hath by his obedience,

dience, active and passive, made an abundant satisfaction to the Justice of God: He hath done and suffered enough to finish the Transgression, and to make an end of, (or seal up) sins, and to make Reconciliation for iniquity, and to bring in everlasting Righteousnesse, Dan. 9. 24. Here is nothing wanting to the Justification of a Believer before God.

Nor yet to his Sanctification. As there is a fulnesse of merit, so there is a fulnesse of spirit in Christ; [*It pleased the Father that in him should all fulnesse dwell, Col. 1. 19.*] So it did during his abode here upon earth; [*The Word was made flesh, and dwelt amongst us, full of grace and truth, John 1. 14.*] Upon his change of State, he received an addition to that fulnesse, [*When he ascended up on high, he received gifts for men, Psal. 68. 18.*] Gifts which he might distribute and give unto men (as the Apostle renders that of the Psalmist, Eph. 4. 8. *He ascended far above all heavens, that he might fill all things.*) So it followeth, ver. 10. [*All things,*] that is, all his Elect, and faithfull people; all which do, and shall in their measure, receive of that his fulnesse; [*Of his fulnesse we have all received grace for grace, (saith Saint John,) John 1. 16. [We all,] all believers, have received grace for grace; ]* *χάρις ἀντὶ χάριτος, grace upon grace, (say some)* one grace after another, abundance of grace; or, grace for grace; graces answering to those graces which are in Christ; as the characters in the wax answer those in the seal.



seal; or *grace for grace*. The grace of *Sanctification*, following upon the grace of *Justification*; both flowing from the free-grace and good will of God in Christ. And this believers receive from the *fulnesse* which is in Christ: which is not only a *repletive*, but a *diffusive* fulnesse. *Plenitudo non vasis, sed fontis*: Not like the fulnesse of a *vessel*, which if a drop be taken from it, it suffers a diminution by it; but of a *fountain*, which runneth over for the benefit of all that will come unto it. Such a fulnesse of *Spirit*, such a fulnesse of *Grace* is there in Jesus Christ; who is in that respect compared to a *Fountain*, Zach. 13. 1. *In that day there shall be a fountain opened to the house of David, for sin and for uncleannesse.* That *Fountain* is *Christ* himselfe, whose *merit* and *spirit* (represented by the *water* and *blood*, issuing out of his side in his Passion,) are as streams ever running from a living Spring, sufficient to wash and cleanse all believing sinners from the guilt, and pollution of sin: Here is *merit* enough for their *Justification*; and here is *spirit* enough for their *Sanctification*. And in both these Believers being united unto Christ, have and shall have communion with him.

A four-fold  
Benefit flowing  
from this Union and Com-  
munion.

Out of which *Generall* (still to follow the Metaphor) bud forth divers other particulars. The *Graft* being thus put into the *Stock*, made one with it, and partaking in the sap and juice that is in it, it now receiveth from it a four-fold benefit; viz. *Nutrition*, *Aug-  
mentation*,

mentation, Fructification, Sustentation: Nourishment, Growth, Fruitfulness, Establishment: And the like four-fold benefit we shall find accrewing unto the Believer, from this his union and communion with Jesus Christ: Each of which will yeild us a severall Resemblance.

A first of these Benefits, is Nutrition, nourishment. This the Graft receiveth from the Stock: And this the Believer receiveth from Christ. So the Apostle holdeth it forth (though under a different Metaphor) Col. 2. 19. where comparing Christ to the Head, and the Church to the Body; he sheweth how the one receiveth nourishment from the other; [Not holding the Head, from which all the Body having nourishment ministred.] *Ἐν ἡμεῖς ὡς ἡ κεφαλή*. The word there used, signifieth generally a Supply of all things requisite and convenient, and that in an abundant manner; Such a supply doth the Head make unto the naturall Body; It giveth to every part sense, and motion, and particular abilities, for the discharge of their severall offices and functions; as to the eye to see, to the ear to hear, &c. And such a supply doth Jesus Christ make unto his mysticall Body: giving spirituall sense and motion to every member, with abilities and graces, suitable to their severall offices and conditions; furnishing them with whatever is requisite for their Personall Salvation, and the Churches Edification. In this place the word more particularly imports a supply of

6. Resembl.  
1. Benefit,  
Nutrition.

*Grati* *χορηγία* *sup* *ἡ* *appellat* *il-*  
*lum* *qui* *omnia*  
*ornamenta* *sup-*  
*peditat* *sacras*  
*Choreas* *agenti-*  
*bus: Abbas* *dubia*  
*Metaphora,* *χο-*  
*ρηγία* *dicitur,*  
*quicumque* *aliis*  
*suppeditat* *res*  
*ad* *quemcunque*  
*finem* *necessari-*  
*as: Et* *ἡ* *χο-*  
*ρηγία* *est*  
*hoc* *facere* *abun-*  
*dē* *et* *copiose.*  
Davenant. in  
Col. 2. 19,

*Est autem ἐπι-  
χορηγείσαι  
accipere ea quæ  
alendo corpori  
sunt necessaria :*  
Grotius ad loc.

*Christ is per-  
fect nourish-  
ment to the Be-  
liever.*

*Nourishing  
the Soul to  
eternall life.*

such things as are necessary for the nourishing of the Body. These the Head supplyeth to the members of the naturall body; And these Jesus Christ supplyeth to the members of the mysticall Body; even to all that are in him. Such a supply the Stock maketh to the ingrafted Branches; And such a supply Christ yeildeth to all those living spirituall Branches that are ingrafted into him; ministring to them spirituall Aliment for the nourishing up of their souls unto eternal life.

To the nourishment of the naturall Body, there are but two things requisite, viz. Meat and Drink: and both these is Christ unto the believer. [My flesh is meat indeed, and my blood is drink indeed. (saith he to the Jews) John 6.55.] Meat indeed, and drink indeed: *ἄνδρες, verè, eminentissime.* Truly and really, (though spirituall) and that most eminently. No food so nourishing to the body, as the Body and Blood of Jesus Christ, being eaten and drunk by faith, are unto the soul. Whence it is that he compares himselfe to that which is most alimentall, most nourishing; as to Bread. [I am the Bread of life, John 6.35.] Bread is the staffe of life naturall; there being no food that yeildeth more solid nourishment to the body then that. And thus is Jesus Christ the staffe of life spiritual: nourishing up the soul unto eternall life.

Wherein this Bread excels all other bread. Mannah was excellent bread, Angel's food; [Man did eat Angels food, (saith the Psalmist, speaking of the Mannah in the wilderness,) Ps.

78. 25. ] Such food as Angels could eat no better if they used, or needed food; excellent food: yet they which ate of it died. [*Your fathers will eat mannah in the wilderness, & are dead*] (saith our Saviour to the Jews.) *Joh. 6. 49.* But (saith he, speaking of himself in the next verses) [*This is the bread which came down from heaven; If any man eat of this bread, he shall live for ever.*] Such is the nourishment which *Jesu. Christ*, this generous and vigorous *Head*, and *Stock*, ministrerh to all that are united to him, engrafted in him.

What this *soul-nourishment* is, and in what way supplied, I might here further shew you. I touched upon it in the last point; Take it in a word. *Christ* nourisheth those which are in him, by the *communication of his spirit* unto them. Thus doth the *Head* supply nourishment unto the *members* of the body, by communicating unto them of those *spirits* which are in it self: And thus doth *Jesus Christ* nourish his members by a continuall supply of his *Spirit* unto them. This is that *ἐπιχορηγία*, which *Saint Paul* speaketh of, *Phil. 1. 19.* where speaking of the malicious designs and intentions of his adversaries against himselfe, [*I know (saith he) that even this shall turn to my salvation, through the supply of the Spirit of Jesus Christ.*] Thus are *meats* and *drinks* turned to nourishment to the body; through a supply of *spirits* from the *spirituous parts*, helping to digest and distribute them, and extract nourishment from them. And thus are all things made advantageous to the believer in



in furthering his salvation, through the continued supply of the *Spirit* of Jesus Christ: which Spirit furnisheth the soul with all graces requisite and convenient, and by that means maintains the spirituall life of it, nourishing it up unto eternall life.

*Applic. 1.* *Applic. 1.* For Application of this Branch. Here is another spring of consolation unto all those living branches that are truly ingrafted into this stock; all true believers that are made one with Jesus Christ; let them know that

Christ a generous, and a vigorous Stock.

being in him, they shall find him a generous, and a vigorous Stock, full of sap, full of juice, full of vertue, sufficient to keep and maintain spirituall life in them in the midst of the hardest *Winters*, or most scorching *Summers*, the sharpest *Solstices* of *Tentation*, or *Persecution* that can happen unto them.

Aye, not only to keep life in them, but to maintain them in a flourishing condition; like those *Trees* of the *Lord*, which are said to be full of sap, *Psal.* 104. 16. So run these sweet promises, *Psal.* 92. 12. *The righteous shall flourish like the Palm-tree, he shall grow like the Cedar in Lebanon.* *Palmes* and *Cedars* are *Winter Plants*, green all the year long. And such are the *Trees* in God's Plantation, like those *Trees* which *David* speaketh of, *Psal.* 1. 3. *Trees planted by the rivers of waters, which bring forth fruit in their season, and their leaves wither not.* Living, fruit-bearing, flourishing trees. *[Those that be planted in the House of the Lord, shall flourish in the Courts of our God.]*

They

They shall bring forth fruit in their age, they shall be fat and flourishing.] (so the Psalmist there goeth on,) Psalm. 92. 13, 14.] And whence have they this? That when other trees wither and die, (so do Hypocrites, who in the day of Tentation, or Persecution, cast their leaves of an outward profession, losing what ever shew of piety and holinesse they once had,) yet these Trees of Righteousnesse should not onely live, but flourish: Why, thanks to the Root, the Stock into which they are ingrafted. Thanks unto Jesus Christ, who of his fulnesse thus communicates unto them: giving unto them that water of life; whereof himselfe speaketh, John 4. 13. that influence of his grace and Spirit, which whosoever drinketh of, shall never thirst more; (that is, he shall not need to go seek for any thing out of Jesus Christ; (as the graft seeketh for nothing out of the stock;) for that water which he shall give him, shall be unto him a well of water springing up unto everlasting life.

Use 2. What remains then, but that every of us, who would have our soules thus nourished, come unto Jesus Christ? Come we unto him, even as the sons of Jacob came unto their brother Joseph, who nourished them, and theirs with bread according to their families, Gen. 47. 12. So come we unto our Joseph, the Lord Jesus Christ, of whom Joseph, (as in many other, so) in that particular was a Type. Come we unto him. And that

Use 2.

Come unto Jesus Christ for nourishment.

As Joseph's Brethren came unto him.

1. As they came unto Joseph, in the present sense 1. In the sense of our wants.

sense of our wants, not knowing where else to find a supply. Come unto *Jesus Christ*, hungry and thirsting after him, earnestly desiring to partake of his fulnesse; [*He filleth the hungry with good things*, Luke 1.53.]

2. In obedience to our Fathers Commandement.

2. In obedience to our Fathers Commandement. So went they the first and second time to their *Joseph*, by the direction and command of their father *Jacob*, Gen. 42. 1, 2. So come we unto our *Joseph*, in obedience to the direction and command of our Heavenly Father, [*This is his Commandement, that we should believe on the Name of his Son Jesus Christ*, 1 John 3. 23.]

3. At Christ's own Invitation.

3. At Christ's own Invitation. So came they unto *Joseph* the third time, being by him invited thereunto, Gen. 44. & 45. Thus come we unto our *Joseph*, the Lord *Jesus Christ*, whose gracious Invitation we may read, John 7. 37. In the last day, the great day of the Feast, *Jesus* stood and cryed, saying, If any man thirst, let him come unto me, and drink. This spake he of the Spirit, which they that believe on him should receive, ver. 39.

4. Come not as they, with money in our hands.

Gen. 42. 2. & 43. 15.

4. But come not as they came, with money in our hands: So came they the first and second time; not intending to be beholding, but to pay for what they had. But thus may not we come to *Jesus Christ*: We know how the Proclamation runs, *Isai. 55. 1. Ho, every one that thirsteth, come unto the waters, and he that hath no money, come; Buy wine and milk without money, or without price.*] A gracious

gracious invitation, wherein Christ proclaimeth a *free-Meal* to all those that feel themselves to stand in need of true *grace*, and sound *comfort*, and desire a supply thereof, let them come unto him; but come *emprie-handed*, without money, or monies worth; bringing nothing of their own with them: nothing but *hungring* and *thirsting* souls. So shall they be supplied with *wine* and *milk*, all things needfull to their spirituall refreshment and nourishment.

5. And thus coming to him, now *cast our* <sup>5. Cast our</sup> *selves upon him*, depend upon him. So did *selves upon* <sup>him.</sup> *Joseph's brethren* at their last coming, now *him.* they cast themselves upon *Joseph*, depending upon him for provision for them, and theirs. The like do we; not knowing where else to have our wants supplied; (*Master, whither shall we go, (saith Peter) thou hast the words of eternall life:)* come we unto *Jesus Christ*, and cast our selves upon him, in a confident assurance of being nourished by him. As *David* saith of temporall food, *Psal. 37. 3. Trust in the Lord, &c: and verily thou shalt be fed.* So say I of *spirituall*; *Trust in the Lord, rest upon Jesus Christ, and verily thou shalt be fed.* So doth the *grast* upon the *stock*; it *resteth* upon it, and depends upon it for *nourishment*, which by an *attractive* vertue, being *hungry* (as it were) it sucks and draweth from it. And the like do we from *Jesus Christ*, coming unto him in the sense of our wants; set *faith* awork (which is an *attractive*

John 6. 68.



*Give* grace;) thereby as it were, sucking and drawing this nutritive vertue from him.

6. Give glory and honour unto Jesus Christ.

6. Which being in our measure made partakers of, now *give praise, honour, and glory to Jesus Christ*; offering unto him the best that we have. So *Jacob* directeth his sons at their return into *Egypt*. In as much as they had received such speciall and undeserved favour from the *Governour* of the Land, to furnish them with *corn* without money, he orders them to take the *best fruits in the land in their vessels, and carry down the man a present, a little balm, and a little honey, &c.* Gen. 43.11. The like do we; having tasted of this so undeserved a favour, this speciall grace of *Jesus Christ*, in the communication of his saving, sanctifying *Spirit* unto us in any measure, now present him with such as we have, *Praise, Honour, Glory, Service, Obedience.*

Bringing forth fruits answerable.

Above all, endeavouring to bring forth fruits answerable to what we have received. This is the greatest honour that the graft can do to the stock, to bring forth fruit in it, answerable to that nourishment which it hath received from it: And this is the greatest honour that we can do to *Jesus Christ*, when we *show forth his vertues, his praises*, as *Saint Peter* hath it, 1 *Pet.* 2. 9. And this do we not onely in word, speaking well of the Name of *Christ*, extolling, and magnifying his power, his vertue, put forth in and upon us: But also, and chiefly, in deed, by expressing that power,

power, those vertues in the course of our lives and conversations; bringing forth fruits in measure worthy of, suitable to such a *Stock*. But of this (God willing) more hereafter. Here is the first of these subordinate *benefits*, which accrew unto the believer from his communion with Jesus Christ; being ingrafted into him, he receiveth *nourishment* from him. A second followes, viz. *Augmentation*.

The *Graft* being put into the *Stock*, and receiving nourishment from it, now it groweth up in it. And the like doth the *Believer* in the *Lord Jesus Christ*: being ingrafted into him, and receiving spirituall nourishment from him, now he groweth up in him. *Ex isdem & nutrimur, & crescimus.* *Nutrition* and *Augmentation* are both from the same cause.

That which plants are nourished by, that they grow by. Christians receiving nourishment from Christ, they grow and increase in him. So it followeth in that fore-cited Text of the Apostle, *Col. 2.19*. Where speaking of the *mysticall Body of Christ*, the *Church*, he saith, that having nourishment ministered to it from the *Head*, it increaseth with the increase of *God*.] Thus doth the *mysticall Body of Christ* grow, not only *Extensively*, in regard of the daily addition of new members to it; there being daily added to the *Church* such as *A&S 2.47.* shall be saved. In which respect the Apostle saith, that it groweth unto an *holy Temple*, *Ephes. 2.21*. But also *Intensively*, in regard of the growth of every member. This is true

7. *Resembl.*  
A second Benefit, Augmentation.

*Augmentation*, when it is *secundum omnes partes*; when every member of the body, every branch of the tree groweth and increaseth in the severall dimensions thereof. And thus groweth the *Body of Christ*, the *Church*. Every member of it groweth, increaseth with the *Increase of God*; that is, a spirituall Increase, which is both from God, and to God. From God, as the principall Efficient Cause of it. Paul planteth, Apollos watereth, but God giveth the increase, 1 Cor. 3. 6. And it tends to God, to his Glory, as the ultimate end of it. And besides, for the kind of it, it is a divine Increase; not in the things of this world, but in the things of God. In all which respects, it is called the *Increase of God*.

Whereof all living Branches are made potters.

Christ himself.

And with this Increase do all the true members of this mysticall Body, all the living Branches ingrafted into this Stock, grow and increase. Thus did Christ himselfe, (who in respect of his *Manhood* was a Branch) grow and increase: So it was fore-told that he should do, *Isai. 53. 2.* He shall grow up before him as a tender plant. Which is to be understood both of his *Person*, and *Kingdome*: Both which were of small beginnings, but growing. So did Christ in his *Person*; according to his humane nature, he grew and increased; and that as in the outward, so in the inward man: as in  *stature*, so in *Grace*. So you have it attested, *Luke 2. 40.* And the child grew, and waxed strong in spirit, filled with wisdom; and the Grace of God was upon him. And again our last

[And

[And *Jesus increased in wisdom and stature, and in favour with God and man.*] Thus did he grow; the *Graces of the Divinity*, breaking forth and shewing themselves by little and little through the *lanthorn of the Humanity*, according to the maturity of the faculties thereof. Herein was Christ a *Pattern*, and sampler to the Believer; who being in Christ, is in his measure made conformable to him, growing up in him.

It is one of the properties which the *Psalmist* Every righteous giveth of the *righteous man*, *Psal. 92. 12.* He shall grow like a Cedar in Lebanon. Every righteous person.

[Cedars are growing trees, every year putting forth a new set of shoots, till they come to their full perfection. And thus is it (or at least ought to be) with the true Christian. He groweth from one degree and measure of grace to another, untill he come unto a perfect man, to the measure of the stature of the fulnesse of Christ. In this, like the morning Sun; That is the Wise man's comparison, *Pro. 4. 18.* The path of the righteous is as the shining light, (the morning brightness,) that shineth more and more unto the perfect day.] Thus doth the light of the morning break forth, the Sun stil climbing higher and higher, untill it come to its Zenith, the mid-heavens. And such is the way, the course of the *righteous man*; he groweth in grace, until he attain to the height of eternall glory. Ephes. 4. 13.

This is of the nature of true Grace so to do. It is of the nature of true Grace to grow. And thence it is compared to Seed, *Mark 4. 26.* So is the Kingdome of God, as if a man should cast seed into the ground; which springeth and groweth up night and day.]



And a little after to a *Grain of Mustard seed*, which being the least of all seeds (one of the least, or least among those which were then commonly known in *Iudea*,) yet being sown, it groweth up, and becometh greater then all herbs.] Even so is it with the *Kingdome of Iesus Christ*: As with his *Politicall Kingdome*, his *Church* visible, so with his *Spiritual Kingdome*, the work of *Grace* in the hearts of his chosen; being small at the first, it groweth and increaseth unto great perfection. I shall not give way to enlargements.

Hereby try the  
truth of our  
Engrafting in-  
to Christ.

*Applic.* Every of us bring this home to our selves, and hereby try whether we be truly engrafted into *Iesus Christ*, or no. If the *Graft* grow in the stock, it is a sure evidence of its *Insition*. *Spirituell Augmentation* is as clear, and an evidence of a *Mysticall Implantation*. Growing up in *Christ* presupposeth *Union* and *Communion* with him. A comfortable truth to all those who doe finde any such growth in themselves; a growth in *Grace*, in *Knowledge*, *Faith*, *Love*, *Patience*, *Humility*, in victory over corruptions, in desires and indeavours after holinesse. Let this assure to them their inbeing in *Christ*. But not so to others. *Dwarfs*, and *nurlings* in *Christianity*; such as stand at a stay, grow not at all; such have just cause to suspect themselves that they are not such as they would be thought to be, and perswade their own hearts that they are. If we see a graft in the spring

time

time not putting forth, not growing at all. (the stock being alive) we suspect thereupon, that however it was put into the stock, yet it did not take, there is no *Coalition*, no true union betwixt them. And the like may wee say of not growing Christians. Such have just cause to suspect themselves, that however they are outwardly and visibly ingrafted into Christ, in respect of a formall profession, yet inwardly they are not so. They have no true *Union*, or *Communion* with him.

But what shall we then thinke of those who, instead of growing, decay, wither, decline, fall away? In stead of going from strength to strength, they goe from strength to weaknesse, from zeal to lukewarmnes; from forwardnes to remisnesse, losing their first love, and what they have wrought. Having begun in the spirit, they end in the flesh. Such Apostates there are too many to be found. Such as having for a time run wel, are letted, turned back, or turned aside, with Demas, imbracing the present world. Casting off, if not the Cloak of profession, yet all Care and Conscience of close walking with God. Of all others, such have greatest cause to suspect themselves, that they were never truly engrafted into Christ. *Falling stars* were never true. Christians, who having shined as lights in the world, do lose all their heat and lustre, falling away totally from the grace seemingly received, surely at the best, they were but *quarries*, *Meteors*, apparences; no

Apostates to be suspected.

true stars : No true *engrafted branches* ; only tyed on to the stock, adhering unto Christ in an outward profession, out of some by, sinister respect. They were never rightly closed with, united to him : Neither can they expect to receive any benefit by him. So much they may learn from those known, *terrible Texts, Heb. 6.6.& 10. 26.* Where the Apostle speaking of desperate *Apostates*, such as having been *enlightned* (with the knowledge of the Truth) *and having tasted of the heavenly gift* (inward peace of Conscience, arising from an apprehension of their reconciliation with God, ) *and were made partakers of the Holy Ghost* (of the gifts of the Holy-Ghost, such as those mentioned *cap. 2. ver. 4.*) &c. *If they fall away* (viz. totally, by an universall Apostacie) *It is impossible* (saith he) *to renew them again to Repentance.* [For such there remaineth no more sacrifice for sins, *cap. 10. 26.*

Their condition most desperate.

Hearken you revolvers and *Back sliders*. Of all others, your condition is most dangerous, most desperare. This your *drawing back* carrieth a dreadfull presage with it. [If any man draw back (saith the Lord) my soul shall have no pleasure in him : vers. 38. of that Chapter.] [No pleasure in him] There is a *μετάνοια* in the phrase, less said then intended. Gods soul hates and abhors such an one. They which so draw back, draw back unto perdition. So it followeth v. 39. [We are not of them which draw back unto perdition.] *Τέκνα ἁποσταλῆς* are *Τέκνα ἀπορίας*, Back-sliding children are sons of perdition. Those  
bran-

branches which wither and dy in the stocke wherinto they were put, are thenceforth fit John 15. 6. for nothing but the fire.

Use. 2. Let the fear of the Lord our God then Let us grow be upon every of us, who have given up our up in Christ. names unto *Iesus Christ*; and have had his name called upon us. As we would evidence to our own souls, and to the world, the truth of our *Infition*, engrafting into him, and as we would receive any benefit by him, see that we grow up in him. This Christ expecteth from all those who give up their names unto him, that they should grow up in him. [*That ye may grow up into him*] saith the Apostle Eph. 4. 15. *Εἰς αὐτόν* (saith *Grotius*) put for *ἐν αὐτῷ*, Into him, for In him: As Branches grow up in the stock, so Grow we up in Christ; growing in Growing in grace. That is the Exhortation wherewith St. Grace, Peter closeth up his later Epistle. [*But grow in grace*, 2 Pet. 3. 18. Every of us indeavour after such a growth.

A growth in *Grace*, in all *Grace*. That is the In all *Grace*. Apostles addition in that place forenamed, Eph. 4. 15. *That ye may grow up into him in all things.* *τὰ πάντα*, In all the parts of spirituall life; in all spirituall graces. Such is true *Augmentation* (as I told you,) when a thing groweth proportionably in all the dimensions of it. Thus grow the *members* of the naturall body; and thus grow the *Branches* of a tree; they grow in height, and they grow in thickness. See that our growth be such, that we grow in every grace. Grow in *knowledg*. It is *Pauls* prayer for



for his Colossians, that being fruitful in every good work, they might increase in knowledge, Col. 1. 10. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet 3. 18. ] In knowledge; And that not only Speculative; (which yet is requisite. [Leaving the principles of the doctrine of Christ, let us go on to perfection, Heb. 6. 1. ]) but experimental. [That I may know him, and the vertue of his resurrection, (saith the Apostle) Phi. 3. 10. ] Grow in faith: it is Pauls gratulation on the behalf of his Thessalonians, that their faith did grow exceedingly, 2 The. 1. 9. This is the Apostles desire, Lord increase our faith. Lu. 17. 5. And let it be the desire of every of us, to grow in faith. In the Assurance of faith, We desire (saith the Apostle) that every one of you do give all diligence to the full assurance of Hope unto the end, Heb. 6. 11. ] In the exercise of faith, in learning to live by faith in all conditions. The just shal live by faith, Heb. 10. 38. The life which I now live in the flesh (saith Paul) I live by the faith of the son of God, Gal. 2. 20. Grow in Love. This is the grace which the Apostle desireth that his Thessalonians might specially grow in, 1 The. 4. 10. we beseech you brethren, that ye increase more and more. viz. in brotherly love. Grow in holines. [Perfecting holines in the fear of God, 2 Cor. 7. 1. ] Grow in heavenly mindedness. [Seek the things which are above. Col. 3. 1. ] So grows the plant; and so should the christian grow, upward, heavenward. [Our conversation is in heaven Phi. 3. 20. ] Grow in contentation. [I have learned in whatsoever state I am, therewith to be content,

text, Phi. 4. 11. ] Grow in a close & conscionable walking with God. [ We beseech you brethren, & exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more, ] Thes. 4. 1. ] And so in the rest. Adding one Grace to another, To faith vertue, to vertue knowledge, &c. 2 Pet. 1. 4. And one degree of Grace to another. The righteousness of God is revealed from faith to faith, ] Rom. 1. 17. that is from one degree of Faith to another.

This is the glory of Christianity, and the honor of Christ. As it is the glory of the stock when the grafts grow and thrive in it. Even so is it the glory of Christ, when those that are in him, do thus grow up in him. Let it be the desire and indeavour of every of us that we may so do.

And that continually. In this not like unto grafts, which shoot forth much in the first two or three first years, more then afterwards; and when they are come to their height, stand at a stay. So fareth it too often with christians; At their first conversion and calling they grow exceedingly, but afterwards stand at a stay, if not decline. But thus it should not be. Though trees and men have their consistency, yet so should not christians have. They should ever be going on from strength to strength, til they come to appear before God in Zion: Pl. 84. 7. Ever growing in grace, untill they come to a state of perfection in glory.

Growth the glory of Christianity, and Honour of Christ. Grow continually. In this not like Grafts.

Christians must have no consistency.

Q. But who is there that thus growes? If none be truly ingrafted into Christ, but those who thus grow: who is there but hath cause to suspect his Condition?

Ans. For

Doubts about  
Growth clear-  
ed from the  
Metaphor.

*Ans.* For answer. The Metaphor we have in hand will suggest unto us somewhat which may give quiet to the soule in this case. Grafts grow, but first it is *insensibly*. A man may see that they have grown, but not see them growing. And secondly, They grow, but not in *winter*. And such is the Christians growth.

1. Growth  
may be insen-  
sible, yet true.

1. Sometimes it may be an *Insensible*, and yet a *true Growth*. The Christian may grow, though neither others, nor himselve perceive it. That he is grown, that he may know by comparing himselve with himselve; his present with his former condition: Though his present growth be insensible.

2. Christians  
have their win-  
ters; wherein  
it may be they  
do not grow:  
But,

2. Again, Christians have their winters. Their winter of *Affliction*, their winter of *Temptation*, their winter of *spirituall Deser-tion*. Now in these *winters* they may seem in their own apprehension not to grow, but rather to decline: Nay, in truth, they may so do. I, but,

1. This is a  
winter to them.

1. *This is a winter to them*, when God maketh them sensible of their estate: A sad time, wherein the soul goeth heavily, not content with their condition, but drooping under it. Such is the *winter to the Graft*, a *nipping time*. And such are these winters to the Christian.

2. They grow  
downwards.

2. Though Christians in these times do not grow *upwards*, yet *downwards* they may. So doth the *Graft* in the winter, it *groweth into the Stock*, into which the sap is gone down. And so groweth the *Christian* in the winter of affliction, and spirituall desertion. He now  
grow-

groweth downwards. Groweth, though in no other grace, yet in *Humility*: being brought hereby to think more meanly of himself. And he groweth into the *Stock*; groweth more into *Christ*, in whom, and with whom, *his life* Col. 9.3. is for the present hid.

3. And (3<sup>dly</sup>) though he do not at present 3. They have actually grow, yet he keepeth a principle of a Principle of germination in him, a disposition and inclination to grow, which upon the return of the Spirit, putteth forth it self. Even as the *Graft*, though in the winter it doth not grow, yet it hath a germinating principle in it, which upon the return of the *Sun*, and the rising of the *sap*, sheweth forth it selfe. So is it with the *Christian*; However upon the withdrawing of the wonted heat and influence of the *Spirit of grace* from the soul, for a time he do not grow, but rather decline, yet there is a principle of grace in him, a seed (as Saint *John* calleth it, 1 *John* 3. 9.) viz. that grace of the holy Spirit whereby he was regenerated, which inclineth him to a spirituall germination; and which upon the rising of the *Sun of Righteousness* upon the soul, & return of the Spirit, will put forth it self as formerly. In the mean time, there is in the soul an inclination to such a growth, and (if it be it self) a constant desire after it.

II. And by this, Christians are to judg of themselves; not by their present proficiency, but by the reality and constancy of their affections and *indeavours*. Thus God judgeth of them; not according



2 Cor. 8. 12.

according to what they are, but *would be*. And thus are Christians to judg of themselves. Desires after growth, if reall and constant, putting forth themselves in answerable indeavours, may evidence to the soul the truth of grace in the want of better performances.

3. It may be the Soyl is barren.

3. To these I might add, It may be the *soyl is barren*; If so, though the *Stock* be good, and the *Graft* alive, yet it is not to be wondred if it do not grow, or grow but little. Thus fareth it sometimes with *Christians*, Providence, it may be, casts them upon a *barren soyl*, (like *Paul* when he was cast upon the *Iland Melita* amongst the *Barbarians*, *Acts* 28. 1, 2.) where they are deprived of the means of growth, deprived of *publick Ordinances*, deprived of *private Society*, and *Communion of Saints*. On the other hand, they are encompassed with *briers and thorns*, with many temptations, and back friends to their spirituall growth. In this case, if they do not grow as formerly, it is not to be wondred at. But in the injoyment of means of growth, being *planted by the rivers of waters* now they grow: *Being planted in the House of the Lord, now they flourish in the Court of their God.*

Psal. 92. 12.

Hinderances of spirituall Growth set forth from the Metaphor.

As for us then, who through the mercy and goodness of God, enjoy means of growth, see that we grow. Which that we may do, take heed of impediments, *hinderances of growth*. Divers things there are which hinder the growth of a *Graft*. I shall instance in some of the most obvious. 1. If it do not stand fast in the *Stock*. 2. If

it be not *sound at the pith*. 3. If there be *suckers* to divert and draw away the nourishment from it. 4. If it be *canker-fretted*. 5. If it be overgrown with *moss*. 6. If it be planted in a *dry soyl*. And the like impediments there are, which if not looked to, will hinder the *Christians* growing up in *Christ*.

1. If he do not *stand fast in the Stock*. If he be not settled & established in the truth of God, but shaken to and fro. This will marvellously hinder a Christians growth. So much the Apostle insinuates, *Ephes. 4. 14, 15.* where, putting believers upon growing up in *Christ*, he first giveth them this Caveat, *That henceforth ye be no more children, tossed to and fro with every wind of doctrine, by the slight of men, &c.* Unsettled, unstable Christians, who are ready to relinquish the old received truths of God, and to embrace every new doctrine that is held forth unto them under any specious and plausible pretext, they will never grow up in *Christ*. And therefore that we may grow up in the faith, be we established in it. So the same Apostle exhorts his *Colossians, Col. 2. 6, 7.* *As ye have received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein.* If the *Graft* stand not fast in the *Stock*, it will never grow.

2. Nor yet (in the 2<sup>d</sup> place) if it be not *sound at the pith*. Possibly it may seem to spring for a time, but it wil never hold. No more wil the *unsound Christian* that wants inward sincerity. He may make

1. Not standing fast in the Stock.  
Unsettlednesse.

2. Not sound at the pith.  
Insincerity.

make some shew for a time, but he will never grow up to maturity. So much the Apostle insinuates *Ep. 4. 15.* where putting Christians upon growing up in Christ, he bids them first [*Truth it in Love.* So the Originall hath it. *Ἀληθδιοντες ἐν ἀγάπῃ; Being sincere in Love, ye may grow up in him.*] Where there is not sincerity of Affection to God, to Christ, to his Saints, to his Truth, there will never be growing up in Christ. And therefore amongst other things which Saint Peter willeth Christians to lay aside, that they may grow, he reckoneth up *Hypocrisie*, and *Guile*, *1 Pet. 2. 1.* Grafts rotten, or not sound at the pith, will never grow.

3.  
Suckers drawing away the nourishment.  
Inordinate Lusts.

3. Nor yet (in the 3<sup>d</sup> place) if there bee *Suckers* to divert and draw away the nourishment from them. And such are all sinfull and inordinate lusts; whatever it is that the soul is inordinately affected with, or carried towards, be it profit, or pleasure, or honour, or the like; this will hinder the growth of Grace. And therefore that we may grow up heavenward, see that we mortifie our members which are upon Earth, *Col. 3. 1, 2, 5.* That we may run with patience the race which is set before us, lay we aside every weight, and the sin which hangeth so fast on, *Heb. 12. 1.* That we may perfect Holinesse in the fear of God, let us cleanse our selves from all filthinesse of flesh and spirit, *1 Cor. 7. 1.*

4.  
Canker-freer

4. A fourth Impediment to the growing of the Graft, is the Canker-freer. And such is

Ma-

*Malice and Envy* to the Christian. And *Malice and therefore* (as the Apostle directs, 1 Pet. 2. *Envie.* 1.) to bee layd aside by those who would grow in grace. Where these lodge in the soul, they will bee like the *Canker-worm* to the plant, which hindereth the growth thereof.

5. And so (in the fifth place) will *Moss* overgrowing it. And such is *carnall security*, and *spirituall slothfulness* unto the Christian. *Carnall Security*, when Christians are overgrown (as it were) with a good opinion of themselves and their own estates; this will keep them from growing in Grace. So it did the church of *Laodicea*. She said she was rich, and increased in goods, &c. and that it was which kept her so poor, *Rev. 3.* Whilest the five foolish virgins slept, they looked not out for oyle for their lampes, *Matthew 25.* Nothing more banefull to spirituall growth then this.

And *slothfulness*, the like. This wee see is a *morb*, a *worme* to a mans temporall estate. [A slothfull person (saith Solomon) is brother to a great Waster] *Pro. 18.9.* And so is it to a mans spirituall estate; when men are (as it were) settled upon their lees, living at ease, loath to pull their hands out of their bosoms, to put forth themselves in duties and induvours. A slothfull person is like a tree overgrown with *Moss*, which will never thrive: and therefore, amongst other Impediments, take we heed of this. So the Apostle giveth the



Caveat, *Hebr.* 6. 12. Having in the verse foregoing exhorted Christians to *shew all diligence to the full assurance of Hope unto the end*, he addes, *That ye be not slothfull.*]

6. A barren  
soyl.  
Without, or  
Under dead  
Ordinances.

6. The last impediment is a *barren soyle*.

This I touched upon before. If the soyle be dry and barren, there is no hope the plantation should prosper. No more is there that Christians should grow and thrive in their spiritual estate, living in a barren soyle. Living (I mean) *without Ordinances*, or *under flat and dead Ordinances*; or living in a neglect of *Ordinances*, where there are no means for spiritual growth, or as good as none. Where Christians, meerly for temporall accomodations, and advantages, are content to *live in Mesbek*, and have their habitations in the tents of *Kedar*, in places where they cannot enjoy God in his publick ordinances, or else fancying to themselves a state of perfection, shall *lay aside Ordinances*, looking upon them (as some at this day call them) as *flat and low dispensations*, pretending to live above them by an *immediate Communion* with Jesus Christ; alas, in so doing they consult evil to their own souls. As soon may a graft prosper in a dry barren soyle, where it hath no water, as for a Christian in an ordinary way to grow in Grace without Ordinances. No; they *that are planted in the house of the Lord*, if they will flourish, it must be in the Courts of their God; that is, under publick Ordinances.

*Psal.* 120. 5.

Laying aside  
Ordinances.

*Psal.* 29. 12.

Being

Being engrafted by Ordinances, they must grow up under Ordinances.

That we may do so, content not our selves with the bare enjoyment of them, but make use of them. Conscionably attending upon the Word in the publick Ministry thereof, *As new born Babes desire the sincere milk of the word, that we may grow thereby,* 1 Pet. 2.1. To this joine the Sacrament of the Lord's Supper, an Ordinance (as I said) instituted by Christ, as to confirm unto the Christian his union and communion with Jesus Christ, so to further his growing up in him. To these add Prayer, Meditation, Communion of Saints.

Above all, seeking still after a nearer union with Jesus Christ. I conceive it is not without an Emphasis that the Apostle in the fore-cited place, *Ephes. 4.15.* calleth the Christians growth in grace, a growing up into Christ. *Εἰς αὐτόν*, not only a growing up in him, but into him. Intimating, that they who would grow up in Christ, must grow more and more into him. So doth the Graft, That it may grow upwards, it groweth downwards, it groweth into the Stock. And labour we to do the like. That we may grow in grace, labour to grow into Christ daily: going more and more out of our selves, in the renouncing of our selves, our own righteousness, worthinesse, abilities, graces: (*viz.* in respect of assistance, confidence in them;) grow into Christ, making him our all in all; fetching from him that nourishment, whereby we

That we may grow, be conscionable in the use of all Ordinances.

Still seeking a nearer Union with Jesus Christ.

may grow up unto eternall life. Thus have I done with a seventh Resemblance, wherein I have insisted far beyond what I purposed when I took it up, the sweetnesse of the Subject having drawn forth my Meditations beyond their intended staple. I shall be more brief in those two other which remain.

8. *Resemb.*

A third Benefit, Fru&itification.

Fru&itification a Benefit.

A third *Benefit* which floweth unto the beleever from his *union* and *communion* with Jesus Christ, is *Fru&itification*, Fruitfulnesse. I call it a *Benefit*, and so it is; There being nothing more beneficiall unto the beleever then this. Herein these *Trees of Righteousnesse* differ from other trees: Other trees, if they bear fruit, all the benefit is the *Owners*: Not so here; God is no gainer by the fruits of these *Trees of Righteousnesse*. Can a man be profitable unto God, (saith Eliphaz in Job, chap. 22. 2, 3.) as he that is wise may be profitable for himselfe? Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy way perfect? If thou be righteous, (saith Elihu, chap. 35. 7.) what givest thou him, or what receiveth he of thine hand? No, My goodnesse extendeth not unto thee, (saith David, Psal. 16. 2.) The chiefe profit and benefit of what duty and service a Christian doth to his God, is his own. If thou be wise, thou shalt be wise for thy selfe, (saith Solomon to his son) Prov. 9. 12.] If he would hearken to his fathers instruction, the good, the benefit should be his own. In this sense Christians bringing forth

forth fruit unto God, bring forth fruit unto themselves. The Benefit is their own.

And this Benefit are all they made partakers of who are engrafted into Christ. The *Graft* being put into the *Stock*, and growing up in it, it *bringeth forth fruit* in it. So doth the *believer* in Christ. So our Saviour himselfe, prosecuting this similitude, giveth us the Resemblance, *John 15. 5. He that abideth in me, and I in him, he bringeth forth much fruit.* Of which all beleevers, being ingrafted into Christ, are made partakers.

*Object.* But what, doth every Branch that is engrafted in this Stock so? what say we then to the second verse of that Chapter? where our Saviour saith, that *Every branch in me which beareth not fruit, shall be taken away.* So that it seemeth there may be some branches belonging to this Stock, which yet remain barren, not fruit-bearing. *Objection answered.*

*Ans.* To that it is easily answered by distinguishing. There is a two-fold *Implantation*, a two-fold engrafting into Christ. The one *Exterior*, and outward; the other *interior*, and inward. The former is, when men cleave unto Christ only in an *outward profession*, like branches tied on to the stock, and so seem to be engrafted into him; seem so, both to themselves, and others; but are not so in truth. The later is, a *Reall Infition*; when men are truly incorporated into Christ, by the work of the Spirit through faith. Now as for the former of these, if they be barren and fruitlesse, it is not to be wondred at; they being A twofold Implantation, { Outward, } { Inward. }



being but dead branches, having no true union and communion with the Stock. But so are not the other. Those that are truly engrafted into Christ, none of them but are in their measure fruitfull.

Psal. 8. 8. 14.

Isai. 5. 2.

John 15. 1, 2.

Psal. 128. 3.

Isai. 32. 12.

It is that which David saith of the righteous man, Psal. 1. 3. *He shall be like a tree planted by the rivers of water, that bringeth forth fruit.* They which are planted in the House of the Lord, they shall bring forth fruit. Psal. 92. 13, 14. Hence is it that God's people are so often compared unto that Tree, whose Epethite is, *The fruitfull Vine.*

*Quest.* But what are these fruits, which these engrafted Branches bring forth?

Gospel-fruits,  
good works.

*Ans.* I answer, The fruits of good works. So the Apostle explaineth it, Col. 1. 10. *Being fruitfull in every good work.* These are the fruits of these Trees of Righteousnesse; even fruits of Holinesse and Righteousnesse. [*Ye have your fruit unto holinesse,*] Rom. 6. 22. [*Being filled with the fruits of Righteousnesse,*] Phil. 1. 11. These are the fruits which grow upon these engrafted branches. *Inward graces* [*The fruit of the Spirit is love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance:*] (as the Apostle reckons them up, Gal. 5. 22.) shewing forth themselves in outward operations, and exercises of the duties of Piety towards God, Justice, Charity, Mercy towards men: in walking righteously, soberly, godly. These are Gospel-fruits; and not unfitly so called. *Fruits*, being

Tit. 2. 12.

Not unfitly  
called Fruits,  
being

1. *Delectable.* So are fruits unto man: delectable to the eye, to the palate. And so are good works unto God: Fruits of holiness and righteousness, brought forth by a Tree of righteousness; good works performed by a justified person, they are gratefull, they are acceptable to God by Jesus Christ, 1 Pet. 2.5. With such sacrifice God is well pleased, Heb. 13.16. And

1. Delectable  
Gen. 3.6.

2. *Profitable.* So are good fruits, and so are good works: As delectable to God, so profitable to man. Godliness is profitable for all things, 1 Tim. 4.8. *περὶ πάντα ὀφελίμος*, *Nusquam non, & nunquam non utilis.* Profitable at all times, in all places, in all occasions. The tree bringeth forth fruit upwards, but it is for the benefit of those which are below. A Christian bringeth forth fruit unto God, but the comfort and benefit thereof extendeth to himselfe, and others. My goodness extendeth not unto thee, but unto the Saints which are upon earth, Psal. 16.2.

2. Profitable.

Grotius ad loc.

Rom. 7.4.

3. Again, Fruits give evidence to the Tree which beareth them; shewing it to be a living tree, and of what kind it is; The tree is known by its fruits, Mat. 12.33. And of such use are good works to the Christian: They are evidences discovering a man to himselfe, and others; shewing him to be a living tree, and a good tree, a Tree of Righteousnesse, a branch of that generous Vine, one truly engrafted into Jesus Christ. Such fruits do all these engrafted branches bring forth.

3. Giving evidence to the Tree.

This Benefit  
Belevers have  
from their en-  
grafting into  
Christ.

And this benefit they have from their en-  
grafting into Christ. *Fruition* is a con-  
sequent of *Infition*. That Christians are thus  
fruitfull, it floweth from that *communion* which  
they have with Jesus Christ. Two things there  
are, (as I shewed you) wherein the Christian  
hath communion with Christ: viz. in his  
*Merit*, and *Spirit*. His *Merit* unto *Justifi-*  
*cation*; his *Spirit* unto *Sanctification*. And  
from hence is it they bring forth such fruits,  
fruits acceptable to God.

1. Through  
his *Merit*.

1. This they have from the *Merit* of Christ.  
Thereby their persons are *justified*, and them-  
selves made *good trees*: which they must be,  
before their fruits can be good: *Make the*  
*tree good, and his fruit good*, Mat. 12. 33. Here-  
by their persons come to be accepted, and  
consequently their *Works*. God had a respect  
unto Abel, and to his offering, Gen. 4. 8. First,  
the *Person*, then the *Sacrifice*. Works perfor-  
med by an unjustified person, whatever they  
be *materially* in themselves, yet *formally* they  
cannot be good; so good as to find accep-  
tance with God.

2. By his *Spi-*  
*rit*,

2. And (secondly) This they have from  
the *Spirit of Christ*. This it is that worketh  
all these works in, and for the beleever; who  
is but λογικόν ὄργανον, a *reasonable Instrument*,  
acted by the Spirit of God, in supernatural  
performances. So as these fruits are more  
properly the *fruits of the Spirit*, then of the  
Beleever: *The fruits of the Spirit are love,*  
*and peace, &c.*] This benefit the Graft re-  
ceiveth

Col. 5. 22.

ceiveth from the *Stock* communicating *sap*, and moisture unto it. And this benefit doth the believer receive from *Iesus Christ*, communicating his *Spirit* unto him.

*Applic.* By this then (to make some Application of this Resemblance,) trie we our selves, whether we be truly engrafted into *Iesus Christ*, or no. Do we bring forth *fruit*, and such fruit? If not; feed not our selves with a fancy of *Faith*, or *Justification* by *faith*. *Saint James* hath put it beyond all controverſie, in his second Chapter of his *Epistle*, where he tels us, *ver. 17.* That *Faith*, if it have not works, is dead, being alone. ] Again, *ver. 26.* Faith without works, Dead. As the body without the spirit is dead, so faith without works is dead also. ] Dead, viz. as to *Justification*, and *Salvation*. As *Abraham* and *Sarah's* bodies were said to be dead, in that they were unapt for generation, *Rom. 4. 19.* Even so faith without works is said to be dead, in as much as it is unapt and unable to produce those desired and intended effects, to *justifie*, to *save*. True it is, works are not properly a Cause of *Justification*, as faith is commonly said to be, (viz. an instrumentall cause :) yet they are a necessary concomitant of that faith which justifieth; requisite qualifications in the person justified. That trier distinction of *fides sola*, & *solitaria*, clears this point well: Though faith alone justifie, yet not that faith which is alone. If faith justifie the person, it is works that must justifie that faith, [Shew me thy faith without works, (saith Saint



Saint James,) And I will shew thee my faith by my works, ver. 18. The former impossible, the later infallible. An Evangelicall Obedience, that is, an uniform, impartiall, universal obedience, (such in desire and indeavour, though not in performance,) is an undoubted evidence of a true saving justifying faith. Such an one may conclude to the comfort of his own soul, that he is truly engrafted into Christ.

Barren Christians, no true ingrafted Branches.

But so cannot others: *Barren Christians*, such as have nothing to speak for them, but the leaves of an outward profession, (if that;) onely the Name of Christ called upon them; In the mean time expressing nothing of the power and life of Christ, in the course of their lives and conversations: All they can say for themselves is no more then the proud Pharisee's boast, *They are not as others are*; They are free from grosse, open, and scandalous evils; no Drunkards, no Swearers, no Adulterers; (I wish all that hear me this day could but say so much,) *Negative Christians*: But as for positive acts of Holinesse and Righteousnesse, works of Piety, Charity, Mercy, they have no acquaintance with them: Let not such deceive themselves; certainly they are yet strangers unto this *Mysticall Implantation*, they have no part nor portion in this blessed Priviledge.

Much lesse such as are fruitfull in evill works.

But what then shall we say to those who are fruitfull in evill works? whose fruit tendeth all to sin, (as Solomon speaketh, Pro. 10. 16.)

Fruitfull

## Mysticall Implantation.

75

Fruitfull in the *works of the flesh*, such as those reckoned up by the Apostle in that black list, *Gal. 5. 19. Now the works of the flesh are manifest, which are these, Adultery, Fornication, Uncleannesse, Lasciviousnesse, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murder, Drunkennesse, Revellings, and such like.*] Where these, any of these raining evils are to be found, there shall need no other evidence to discover what *Stock* a man belongeth to; viz. the *Old Stock*, the *Old Adam*, the *Stock of corrupted nature*. Were a man engrafted into *Jesus Christ*, that *grace of God* which hath appeared to him, would teach him another lesson, and effectually teach it him: viz. to deny ungodlinesse, and worldly lusts, and to live soberly, and righteously, and godly, in this present world. Every of us put our selves upon the triall, and passe sentence according to evidence. Tit. 2. 12.

Use By way of Exhortation, (in the second place.) As many of us as perswade our selves of an interest in this priviledge; that we are thus planted together with *Christ*, see that we evidence it to our own souls, and to the world, by bringing forth fruits worthy of such a *Stock*. So the Apostle presseth it upon his *Colossians*, *Col. 1. 10. That ye might walk worthy of the Lord unto all pleasing:*] Ἀξίως τῷ Κυρίῳ, worthy of the Lord; that is, so as becometh those who have so near a relation to *Jesus Christ*; those who have union and communion

Evidence our ingrafting into Christ by our fruitfulness.

nion with him. All of us who lay claim to this Priviledge, this Dignity, let us so walk. And how shall we do it? why, *Being fruitfull in every good work.*] So it followeth.

1. Being fruitfull in good works: which is the end of this mysticall Infition: viz. *Fruetification*. Wherefore doth the Planter put *Grafts* into a *Stock*? but for *Fruetification*, *Multiplication*, *Melioration*; that they may bring forth fruit, and much fruit, and good fruit: This is God's end in engrafting men into this noble Stock, the Lord *Jesus*, that they might bring forth such fruit in him. [*Ye are his workmanship, created in Christ Jesus unto good works*, Ephes. 2.10. 2. This being God's end, he expects it, and will require it. The Husbandman having planted his Vine in a fruitfull hill, he looked that it should bring forth grapes, *Isai* 5.2. And the Owner in the Gospell, having let out his vineyard, he sends his servants to demand the fruits thereof, *Luke* 20.10. When our Saviour came to the fig-tree, he came looking for fruit, *Mat* 21.19. And *John the Baptist* preaching to the *Pharisees* and *Sadduces*, he calls upon them to bring forth fruits meet for repentance, *Mat* 3.8.
2. This he expects, and will require. 3. To this end it is that God exerciseth such long-suffering and patience towards the sons of men, that they might have time to bring forth fruit. The Husbandman, *Luke* 13. 6. came year after year, three years successively, to his fig-tree, still waiting for fruit. 4. Which not finding, he ordereth it to be cut down:
3. To this end he exerciseth patience.
4. Barren trees shall be cut down.

[Cut

[Cut it down, why cumbereth it the ground? ver. 7.] Barren Christians are but a cumber to the ground that bears them, a burden to the earth they tread upon. And still remaining unfruitfull, and that under the means of fruitfulness, they have just cause to look for the Axe: [Now is the axe laid to the root of the trees: Every tree which bringeth not forth good fruit, shall be hewen down, Mat. 3. 10.]

Every branch in me which beareth not fruit, my Father taketh away, John 15. 2.] 5. Where-

as fruit-bearing Grafts, being an honour both to the Planter, and the Stock, they shall be pruned, they shall be manured, they shall want nothing to make them more fruitfull.

5. Fruit-bearing Grafts shall want nothing to make them more fruitfull.

So shall it be with fruit-bearing Christians; They being an honour to their God:

[Herein is my Father glorified, that ye bear much fruit, John 15. 8.] And an honour unto

Christ their Head, their Root, their Stock: they shall want nothing to make them more

fruitfull. [Every branch that beareth fruit, my Father purgeth it, that it may bring forth

more fruit, John 15. 2.] And 6. Having their fruit unto holiness here, they shall have their

6. They shall have their fruit unto happiness.

fruit unto happiness hereafter: [Now being made free from sin, and become servants unto

God, ye have your fruit unto holiness, and the end everlasting life, Rom. 6. 22.] Let these

motives be to us effectuell perswasions to take out this lesson. Be we fruitfull in good

works.

2. And (secondly,) In every good work: Or 2. In every ther good work.



ther Trees bare but one kind of fruit; these Trees of Righteousnesse must bear many. That Tree of life in the midst of the Paradise of God, spoken of, Revel. 22. 1, 2. is said to bear twelve manner of fruits. Such should these Trees of Righteousnesse be, fruitfull in all kinds of good works: not only in works of Piety towards God, but also of Charity, and Mercy, towards men.

The Exhortation pressed upon young and old: Be fruitfull.

And this let me in the Name of God presse upon every soul here present, both young and old. Let not the one say, it is too soon, *The time of fruit is not yet.* It is noted in the Gospel by Saint Mark, (and it is worth our noting,) that when Christ came to the fig-tree, it is said, [*The time of figs was not yet:*] yet he cursed it, because it had deceived him with a flourishing show, making shew of bearing fruit sooner then ordinary, but yet was barren. Christians! none of us know how soon Christ may come unto us in the way of generall, or particular Judgment, looking for fruit. Let none therefore say, *The time of fruit is not yet:* nor let any say, *It is past.* The Trees of God's planting, Trees of Righteousnesse, are never superannuated, never past bearing, so long as they stand. [*They that are planted in the House of the Lord, &c: they shall bring forth fruit in their age, Psal. 92. 12, 13.*] Be we fruitfull then, and at all times fruitfull: Like that Tree in the Revelation, which brings forth fruit every moneth: Or like the Lemmon, and some other trees of

of like nature, which bear fruit all the year long.

1. Now that we may do so, Let our first work be (let me presse that again, which can never be pressed too much) to *make sure our Infition*, that we are engrafted into Christ, united to him by faith: Till this be done, it is but a preposterous course to think of doing any other good work. So much our *Saviour* insinuateth in that answer which he returned to some of the *Jews*, *John* 6. 28, 29. when they demanded of him, *What shall we do, that we might work the works of God? Why, (saith he,) This is the work of God, that ye believe on him whom he hath sent.*] This is that first work, and the great work; without which it is in vain to go about any other work. In as much as, *Without faith it is impossible to please God*, *Heb.* 11. 6. The Graft may as soon bear fruit out of the Stock, as the *Christian* out of *Christ*: *Ye are created in Christ Jesus unto good Works*, (saith the *Apostle*,) *Ephes.* 2. 10. A *Virgine* must be married before she can bring forth children to the joy of her Parents. So must *Christians* be first married unto *Christ* before they can bring forth fruits unto God, *Rom.*

7. 4.

2. Being in Christ, abide in him: [*Abide* Direction 2. in me, and I in you. As the branch cannot Abide in him. bear fruit of it selfe, except it abide in the vine; no more can ye, except ye abide in me, *John* 15. 4.] Abide in Christ, and that not onely

(according

Direction 1.  
Make sure our  
Infition into  
Christ.

**H. Grotius** *ad loc.* (according to Grotius his Socinian Glosse;) *Obediendi, Imitandique proposito*, by a constant purpose of obeying and imitating him. This is a truth, but not the whole truth: Abide in him, *scil. per fidem*; by persevering in a true and lively faith; continually resting upon him for whatever it is we stand in need of. So doth the Branch abide in the Stock; and so abide we in *Iesus Christ*.

**Piscator.**  
**Diodas.** *ad loc.*

**3. Direction.** 3. And thus abiding in him, now imitate him. Now propound him as a pattern for our Imitation: [*He that saith, he abideth in him, (saith Saint John,) ought himselfe also so to walk, even as he walked, 1 John 2.6.*] In this the Spirituall engrafting (as I once before told you) differs from the naturall. There the Graft brings forth fruit after its own kind. Not so here; Here the Graft must follow the genius of the Stock. The Christian must shew forth the vertues of Christ, 1 Pet. 2.9. bringing forth such fruit as Christ himselfe brought forth. What Saint Peter saith of the passive Obedience of Christ, 1 Pet. 2.21. [*He suffered for us, leaving us an Example, that we should follow his steps;*] may as truly be said of his Active. He was made under the Law, yeilding obedience to it for our sakes, that we should follow his steps. Thus having washed his Disciples feet, John 13. 13, 15. he tels them, *I have given you an Example, that ye should do as I have done unto you:* *viz.* Be ready to serve one another in love.

love. Thus propound we Jesus Christ as a Pattern for our Imitation.

4. And thus abiding in him, and imitating him; now, bring forth fruit in him: [Every Branch that beareth not fruit in me, my Father taketh away.] So the former Translation (not without warrant from the Originall), readeth that 2<sup>d</sup> verse of the 15<sup>th</sup> of John: It is not enough for a man to be in Christ, and to bear fruit; but he must bear fruit [in him:] fetching power and vertue from him; acting what he doth in his strength; even as the Graft beareth fruit in the Stock, by a power derived from the Stock.

5. And this fruit bring we forth unto God. To this end it is that we are married unto Christ, (as the Apostle tels us,) viz. That we should bring forth fruit unto God, Rom. 7. 4.] Unto God; with an eye 1. To his Command, making that both the Spring and Rule of our obedience. 2. To his Glory, making that our end, our ultimate and last end. 3. To his Reward; expecting from him the fruit of our fruit; that *μισθωδοσίαν*, (as the Apostle phraseth it, Heb. 11. 26.) that Recompence of Reward, that Crown of Glory, wherewith God will crown this his own grace, in those who so glorifie him, by rendring to every one, (though not propter, yet secundum; though not for, yet) according to his deeds; [To them who, by patient continuance in well doing seek for glory, honour, and immortality, eternall life, Rom. 2. 6, 7.] Those who have their fruit unto Holinesse

4. Direction

Bring forth fruit in him.

πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν.

John 15. 2.

5. Direction.

Bring forth fruit unto God.



here, their end shall be everlasting life, Rom 6.22. And thus have I done with this third Benefit. The fourth is yet behind, which I shall but lightly touch upon, having occasionally glanced at it before. And that is,

9. *Resemb.*

A fourth Benefit.

Sustentation.

4. *Sustentation.* This benefit the Graft receiveth from the *Stock*; being weak and tender of it selfe, it is supported, and upheld by it. The like benefit doth the *Christian* receive from *Christ*; being engrafted into him, he receiveth sustentation, supportation from him. This is that which the Apostle tels the *Gentiles*, Rom. 11. 18. They being engrafted into the *Stock of Abraham*; Now, (saith he,) thou bearest not the root, but the root thee.] So it did, in as much as their salvation depended upon the *Covenant of God*, made with *Abraham*. And thus doth *Iesus Christ* bear all those who are truly engrafted into him: In which respects, he is called sometimes by the name of a *Foundation*: [Other Foundation can no man lay, (saith Paul) then that is laid, which is *Iesus Christ*, 1 Cor. 3. 11.] *Christ* a *Foundation*, and that not only in respect of his *Doctrine*, *Precepts*, *Promises*, (as *Grotius* Christi historia, carrieth it) but most properly in respect of his *Person* and *Office*. In the former way, the *Apostles* are called a *Foundation*: [Ye are built upon the *Foundation of the Prophets and Apostles*, Ephes. 2. 20.] viz. In respect of their *Doctrine*. So they were a *secondary* and *subordinate* *Foundation*, laying the *Elect* upon *Christ*, upon whom also themselves were laid.

*Christ* a *Foundation*, How.  
*Christi historia*,  
*praecepta & promissa*. *Grotius*  
ad loc.

*Christ*

Christ is a *Foundation* in the later way; viz. In respect of his *Person* and *Office*: the *Foundation of foundations*, bearing up his Church, and every member of it; as the *Foundation* doth the stones and timbers which are laid upon it; Or, (to hold to the Metaphor in the Text,) As the *Stock* supporteth and beareth up the *Graft*; which it doth against all wind and weather.

*Applic.* A ground of strong consolation to all that are in *Christ Jesus*, thus truly engrafted into him: being thus made one with him, they shall be supported by him, so as nothing shall be able to separate them from him, or from the love of God in him. So doth the *Stock* support the *Graft*. The *Graft* being put into it, and incorporated in it, embodied with it, now it is safe in the *Stock*: So as however the leaves may be stripped off, & the top broken off, yet there is no severing it from the *Stock*. Such is the *inseparable union* betwixt Christ and the believer, even like that *personall union*, betwixt the two natures in Christ himself. The *Humane* being once engrafted into the *Stock* of the *Divinity*, thenceforth they were no more to be severed. Death separated the *soul* from the *body*, but neither from the *Godhead*. Even such is the *mysticall union* betwixt Christ and the believer: being once ingrafted, incorporated into Christ, now he standeth sure. [By him we have access by faith into this grace, wherein we stand, (saith the Apostle,) Rom. 5.2.] However he may suffer in the out-

Consolation to all that are in Christ.

They shall be supported by him.

The union betwixt Christ and the believer inseparable.

ward man, be stripped of his leaves, of his estate; deprived of outward accommodations and comforts; and in the end be cut down by death: And suffer in the inward man by the buffetings of Satan: yet nothing shall be able to sever him from the Stock, to separate him from Christ. Paul's wishing himselfe separated from Christ, for his country men the Jewes sake, Rom.9.3. doth not imply a possibility in the thing, but onely imports the ardency of his affection for the glory of God, and the salvation of his brethren: for which, (had it been possible) he could have been contented to have been so separated. But that cannot be; Once in Christ, and ever in Christ. No separating of the believer and him. Who shall separate us from the love of Christ? (saith the Apostle, Rom.8.35.) Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? These, all these, God's Saints are here subject to, [As it is written, For thy sake we are killed all the day long.] But it is not any of them, all of them, that can sever the believer from Christ. Nay, In all these we are more then conquerours, (i.e. triumphant Conquerours) through him that loved us; through Christ. Nothing shall separate the believer from Christ, or from the love of God in Christ. So it followeth, I am perswaded that neither life, nor death, &c. shall be able to separate us from the love of God in Jesus Christ.

Ver. 38,39. Such is the Stability of a regenerate man's estate,

The Stability of a regenerate man's estate.

estate, that being in Christ, he may now bid defiance to whatever it is that threatneth his salvation. As the *Graft* being grown into the *Stock*, and made one with it, it standeth firm against all storms and tempests. Being committed unto the *Stock*, it is now in *safe custody*. So are they who have by faith committed their souls unto *Iesus Christ*, receiuing him as their *Saviour* and *Lord*, they are now in his *custody*. Even as the *Stock* taketh the *Graft* into custody, apprehending, and holding it fast: so doth *Christ* the *believer*. The *believer* apprehending, and applying *Christ*, is apprehended of him: As *Paul* saith of himself, *Phil. 3. 12.* *I follow after, if that I may apprehend that for which I am also apprehended of Christ Iesus.*] And this custody is a *safe custody*. *Christ* will keep what is committed to him: [*Of all that thou hast given me, I have lost none, but the son of perdition, (saith he to his Father) John 17. 12.* *Judas, the son of perdition, so called, (I will not say with Grotius, Non ex ullâ Dei destinatione, sed ex merito: Not at all by God's Predestination, but his own merit, (so indeed the Arminian would have it:)* but more soundly with *Beza* and others,) *Et destinatione, & merito: both by destination and merit; one ordained to perdition, to just condemnation for his malicious wickednesse: He miscarried indeed, being never given unto Christ, as the rest were. As for the rest, he kept them, he lost none of them. No more will he any of those who are given*

*Judas never given to Christ, as the other Apostles were.*



unto him actually to believe on him. [*This is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day, John 6.39.*] Raise it up, and that unto life, eternall life. This is the Father's will; and this the Son will faithfully performe. So it followeth, [*This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and him will I raise up at the last day, ver. 38.*] Thus doth the Stock (as it were) raise up the Graft in the Spring time, by sending up into it that sap, which during the winter was hid in it selfe, being gone down into the Root. And thus will Jesus Christ raise up all that are in him. Having raised them up unto a spirituell life here, he will raise them up to an everlasting life hereafter: which he will do by communicating unto them that vertue of his Resurrection, (as Paul calleth it, *Phil. 3.10.*) that Spirit and that Power, whereby himselfe was raised from the dead.

Christ raiseth  
up the believer,  
as the Stock the  
Graft.

Commit our  
soules unto Je-  
sus Christ.

Use 2. What remains then, but that all of us commit our soules unto Jesus Christ, by faith rowling and casting them upon him, in a full assurance of being safely kept by him. [*I know whom I have believed (saith Paul,) and I am perswaded that he is able to keep that which I have committed to him against that day, 2 Tim. 1.12.*] He is able to do it, and he will do it. Faithfull is he who hath promised, *Heb. 10. 23.* Faithfull is he who hath called you, who  
also

also will do it, 1 Thes. 5. 24. What will he do? Preserve your spirit, soul and body blamelesse unto his coming.] Were our souls in our own custody, how apt would they be to miscarry? An experiment whereof we have in our first Parents. But being thus committed unto Jesus Christ, they shall now be kept by the power of God, through faith unto salvation, 1 Pet. 1. 5. And thus have I done also with this fourth and last Benefit, which maketh up a ninth Resemblance.

There is yet one more behind, and that is 10. Resemb. that which the Apostle himselfe here instanceth in; viz. that Communion which is betwixt Christ and the believer in life, and death. So is it betwixt the Graft and the Stock: being planted together, they live and die together. And so is it betwixt Christ and the believer; The believer being engrafted into him, he hath communion with him, and is made conformable to him, first in his death, then in his life. So it followeth in the Text, [For if we have been planted together in the likenesse of his death, we shall be also in the likenesse of his Resurrection. Upon these two I shall insist severally; beginning with the former, wherein we have the second Doctrinall Proposition, which I took notice of in the Text.

Believers are planted together with Christ Propos. 2. in the similitude of his death.] In the Similitude; So the Originall hath it, *τῷ ὁμοιωματι*, Believers planted with Christ which is to be construed here not *Datively*, in the likenesse of his death.

Beza Gr.  
Annot.

as the Vulgar Latine readeth it, *Similitudini*; To the likenesse: But *Ablatively*, *Similitudine*, or *Conformatione*; In the likenesse, or conformableness of his death.

The phrase explained.

*Quest.* But what is here meant by this phrase? Or how are Christians said to be thus engrafted in the likenesse of the death of Christ?

*Ans.* In way of answer, I might here shew you the different opinions of Expositors, whom I find not agreed about it.

1. *Cyrrill* apprehends that Christians are said to be engrafted, in the *Similitude of Christ's death*; because (saith he) Christ's death was rather a *similitude*, a likenesse of a death, then a true death: In as much as he was so quickly raised up from the grave, as if he had been rather asleep, then dead. But this construction *Beza* looketh upon not only as forced, and making nothing to the Apostles purpose in the Text, but also dangerous.

Beza Gr. Annot. in Text.

2. *Basil* (in the second place) conceives the Apostle in this expression to point at the *Instrumentall Cause* of our spirituall Infiton, and engrafting into Christ; which is, *Baptisme*. This (saith he) is here called *ὁμοιωμα τῆς θανάτου αὐτοῦ*, the *Similitude of the death of Christ*, in as much as it carrieth a representation and resemblance of his death. And so by engrafting in the similitude of his death, should be no more but to be incorporated into Christ by *Baptisme*, which is a similitude of his death. But this Interpretation, though pious and safe, yet here it cannot

be

be admitted. *Beza's* reason is convincing: *Beza* *ibid.* *Baptisme* carrieth a representation, not only of the *Death* of Christ, but also of his *Resurrection*; and so not only of the Christian's *Mortification*, but also of his *Vivification*: Which two the Apostle here plainly distinguisheth the one from the other.

3. *Chrysostome* (in the third place) conceives that there is no *Emphasis* at all in the phrase. The *Similitude* of Christ's death (saith he) is the same with the death of Christ. And so indeed the phrase is to be understood in that 2<sup>d</sup> of *Philip.* 7. where it is said of Christ, that he was ἐν ὁμοιότητι ἀνθρώπων γενόμενος, *made in the likenesse of men*;] that is, *Heb.* 4. 5. he was made a true man, like unto others in all things, sin onely excepted. But here we shall finde the phrase importing somewhat more.

4. Not to hold you any longer in suspence: Conclude we it with *Calvin*, *Beza*, *Martyr*, *C. Lapide*, and others. Believers are said to be engrafted with Christ in the likenesse of his death in a two-fold respect. The phrase imports two things: 1. *A conformity of the one to the other.* 2. *The ground, and rise, and cause of that conformity.* The Christian's conformity with Christ in his death: He is engrafted in the similitude thereof, made like unto Christ in his death: dying, though not the same kind of death, yet a death like it. The ground and cause of this conformity is, *Christ* himself, and his death, from whence the



the believer receiveth that power, that vertue to do what he doth, as the *Graft* doth from the *Stock*. He is grafted together with Christ in the *likenesse of his death*. Put these together, and they give us the full force and Emphasis of this elegant and comprehensive expression. I shall handle them severally. At this time of the former, The believers conformity to Christ in his death.

1. The Christian's conformity to Christ in his death.

He is engrafted in the *likenesse of Christ's death*:] that is, he is made conformable to Christ in his death. This is that which Paul wisheth for himselfe, *Phil. 3.10. That I may know him, (viz. Christ,) &c: being made conformable unto his death; συμμορφούμενος πρὸς θάνατον αὐτοῦ*. And this all true believers are in their measure made partakers of: They are conformed unto Christ in his death; carrying a representation and resemblance of his death.

P. Martyr ad loc.

*Quod in Christo factum est per naturam, id in nobis fit per Analogiam & proportionem*: (as Martyr borrows it from Chrysostome.) What was done in Christ in a naturall way, is done and performed in the believer by way of Analogy, proportion, resemblance. Christ died, and so the believer dieth; the one a naturall, the other a spirituall death; the one carrying a similitude of the other.

Christ's and the Christian's death, a death unto sin.

Quest. But what Death is this?

Ans. Why, in one word, A death unto sin. So the Apostle himself explains his own meaning, ver. 2. *How shall we that are dead to sin, live any longer therein?* So again, ver. 10, 11.

where

where first speaking of *Christ*, he saith, *In that he died, he died unto sin;*] and then speaking of *Christians* in the next verse, he biddeth them, [*Reckon ye also your selves to be dead indeed unto sin.*] *Christ* died, and the believer dieth; both *unto sin*; the one by way of *Expiation*, suffering and satisfying for the sins of others; the other by way of *Mortification*, killing and crucifying his own sins. This is the death which carrieth with it a resemblance of the death of *Christ*. And of this death all true believers are made partakers in their measure. Thus this main *Proposition* again subdivides and branches it selfe into two distinct *Doctrinall Conclusions*, which I shall insist upon severally, beginning with the former; which informes us that,

*The Christian's death unto sin, carrieth a Representation of the death of Christ.* It is *ἡ ζωὴ καὶ ἡ θάνατος αὐτοῦ*. It is the similitude of his death; carrying a lively resemblance of it. That it doth so, will clearly appear, if we bring them together, and compare the one with the other.

Doct. 1.

True Mortification carrieth a Resemblance of the death of Christ in five particulars.

For the *Death of Christ*, we know, or may know, what kind of death it was. Divers particulars are observable and considerable about it. To let passe others, Take we notice of these five, which are usefull to our present purpose. The *Death of Christ* was 1. A true death. 2. A voluntary death. 3. A violent death. 4. A painfull death. 5. A lingring death. Such was his naturall death; and such is the Christian's

stian's *spirituall* death: His death for sin and the Christian's death to sin. Touch upon the particulars.

I. *Resemb.*

A true Death.

I. A true Death. Such was the death of *Iesus Christ*, his *naturall* death; not a *punitive*, seeming death: (as those old Hereticks, the *Marcionites*, and *Manichees* imagined,) but a true *reall* death. A true separation of his soul from his body. He poured out his soul unto death, (saith the Prophet) *Isai. 53. 12.* He gave up the Ghost, (saith the Evangelist) *Mark 15. 37.* And such is this *spirituall* death in the believer, his death unto

A Separation of the soul from the body of sin.

sin; a true death, a true separation of the soul from the body of sin. Such is the work of true conversion in the soul, which is a turning of the soul from all sin unto God. [*Repent, and turn your selves from all your transgressions, Ezek. 18. 30.* Not only from one sin, but from all. As in death, the soule is separated not only from one member of the body, (as it is in a *Paralysis*, a *numbe Palsie*, where one part is dead, being deprived of sense and motion,) but from all. So is it in true conversion. The soul is separated from the whole body of sin, and every member of it. So separated from it, that it hates and abhors it. [*Ye that love the Lord, hate evill, Psal. 97. 10. I hate every false way, Psal. 119. 104. What I hate, that I do, (saith Saint Paul.) Rom. 7. 15.* Such is the work of true conversion in the heart of a regenerate person: it causeth a *reall* separation of the soul from the body of sin.

Ap-

*Applic.* Which discords (to make some short *Application*, as I go) make many to be as yet strangers unto this blessed work: It may be they have parted with some sins, but they are not dead to sin: No, their souls are not separated from the body of sin. Those sins, (which it may be) they have left for fear, or shame, or some other sinister respects, yet they have their hearts still. Like a dear wife, who carrieth her affectionate Husband's heart into the grave with her.

—*Illa habeat secum, servetque sepulchro.*

Thus do mens hearts oft-times cleave to their sins, which in respect of actuall communion, they are separated from. They do not hate them, nor yet any sin, as sin: For then they would hate all sinne, *A quatenus ad omne, &c.* He that hateth any sin as sin, hateth all sin. But so do not they: No, However (it may be) there is a kind of *Antipathy* in their natures, by reason of their *Constitution*, or *Education*, against some sins, yet there are others which are sweet and delightfull to them. Now, as for such, they are not made conformable unto Christ in his death. His death was a true death, a separation of the soul from his body.

Secondly, A *Voluntary Death*. Such 2. *Resemb.* was the Death of Jesus Christ. [He A Voluntary poured forth his soul unto death,] *Isai. 53. 12.* Death. He gave himself for our sins, *Gal. 1. 4.* Laying down



down his life. [Therefore doth my Father love me, because I lay down my life, John 10. 17. No man taketh it from me, but I lay it down of my selfe, verse 18.] This he did in way of voluntary obedience unto his Father. He was obedient unto the death, &c. Philip 2. 8. What herein he did, all the men and diuels in the world could not have enforced him to. His Death was a voluntary and spontaneous act. And herein it was a pattern of true *Mortification*;

Such is true *Mortification* a voluntary and willing death. Whatever Gods people do in way of duty to God, they do it willingly: [Thy people shall come willingly in the day of thy power, Psa. 110. 3.] And as in all other actions, and services, so in this; they are a willing people. In *Mortification* a Christian dyeth unto sin, is not put to death. So much is imported in those phraes of *Mortifying*, and *Crucifying* of sin. [If ye through the spirit do mortifie the deeds of the flesh, ye shall live, Romans 8.] They that are Christs have crucified the flesh, with the lusts and affections thereof, Gal. 5. 24.] And so, of putting off the old man; [That ye put off concerning the former Conuersation, the old man, Ephes. 4. 22.] All voluntary, and spontaneous acts: Such is true *Mortification*. Not when sin dyeth of it selfe; or is put to death accidentally by some other means; but when the man himself puts it to death. When a man putterh off the rags of the old Adam; not when he is stripped of them. In this resembling

sembling the death of Christ, which was a voluntary death.

*Applic.* And if so, what a deal of Counterfeit Mortification will this one touch stone discover? Many there are, who seeme to have left their sins, but it is against their wills. No thanks to them. They are enforced to do what they do. Enforced,

Counterfeit Mortification discovered: being enforced,

1. It may be, through the present sense of some temporall inconvenience they see attending upon them. Thus the prodigall waster happily leaveth his riotous and luxurious courses of drinking and gaming: How so? Because he findeth them prejudiciall to his estate, to his health.

1. By the sense of some temporal Inconvenience

2. It may be they have a clamorous conscience, which will not let them be quiet, but continually dogs them. And thereupon they are faine to let go their sins, parting with them as a night-robber doth with his prey, which he leaveth behind him, because the dogs come with open mouth at him. Upon this account it was that Judas was so willing to be rid of his thirty pieces of silver. No thanks to him; they were too hot for him to hold. Thus do many men part with their sins, as a sick man parts with his meat, or Medicine: which he would faine keepe, but it maketh him sick; and thereupon his stomack easeth it selfe of it.

2. Through clamours of conscience.

3. Happily they part with them not out of any dislike they have of them; but for fear, servile

3  
Through fear of punishment. *Temporall* : from Man, or God.

*Temporall* : many. They abstaine from such and such evils ; but no thanks to them : They dare do no otherwise. The fear of man is upon them. The penalty of the law deterrs them. Of the latter not a few. They see wrath is gone out against them from the Lord. Some temporall Judgment hangs over their heads, like *Damocles his sword*, threatening of them. This maketh them to let go their sinns, parting with them as the dog with his bone, when the whip is over him. This it was that made *Ahab* for a time act the part of a penitent. Who, that looketh upon him in that penitentiall

1 King. 21. 17. garbe, cloathed with sack-cloth, fasting, and walking so demurely, but would take him for a *Mortified Convert*. But no thanks to him ; the Prophet had rung him such a peal as made both his ears to tingle. He had denounced the judgements of God against him in such a terrible manner as made him for the time to put on that disguise. Or, haply, the fear of eternall

Eternall.

punishment is upon them. Upon this account do men sometimes part with their sins. Even as sea-men in a stress, part with their goods, which they cast over-board with their owne hands. Not that they are out of love with them ; but because they love their lives better, they see they must either part with them, or perish with them. Or like a *Quar-purse*, who being apprehended by a *Sergeant*, drops the purse

purse which he hath cut or drawn: not that he is weary of it, but because he knoweth if that should be found about him, it would hang him. Even thus do many part with their sins, when *conscience* being awakened, they see hell gaping upon them. It may be, God's Serjeant [*Death,*] in their apprehensions, hath arrested them, ready to carry them before the dreadfull Tribunall of a just and terrible God; And they know that if such and such sins be found about them, there is no way but eternall condemnation for them. And hereupon they cast them away, it may be, seriously resolving never more to own them, or to have any acquaintance with them.

Thus many seem to *leave* their sins, to part with them, who are yet far from *mortifying* of them. When men shall leave sin, being *enforced* so to do, through the sense of some present inconvenience, or through the clamorousnesse of an accusing conscience, or meerly through fear of punishment temporall, or eternall; this is but a *counterfeit Mortification*. True Mortification must be a *voluntary action*; not *Involuntary*, nor yet *Mixt*. I call that a *mixt action*, which is partly voluntary, and partly involuntary. As in that fore-named instance of the *Seaman*, casting his goods over-board; which he doth partly with his will, and partly against it. This must be *altogether voluntary*. All far from true Mortification.

Mortification altogether voluntary.

Not but that there may be some *reluctancy* between

H

between



Notwithstan-  
ding some re-  
luctancy in the  
flesh.

betwixt the *flesh* and *spirit* about this work. Such a reluctancy we find in the *humane nature* of *Christ* about his naturall death. When he saw that *bitter cup* coming towards him, he passionately deprecates it in that thrice repeated Petition; *Father, if it be possible, let this cup passe from me*, Mat. 26. 39.] yet was his death a true *voluntary* death. So in the Christian's death unto sin; there may be a reluctancy betwixt the *flesh* and the *spirit*, and yet the action a *voluntary* action. An action is said to be *voluntary*, or *involuntary*; according to the *superiour faculties* of the *soul*, not the *inferiour*. If the *reasonable* part be consenting, the action may be called *voluntary*, though there be some reluctancy in the *sensitive* appetite. Thus in the *Christian*, in whom there is *nature* and *grace*, *flesh* and *spirit*, an *unregenerate*, and a *regenerate* part, if the *superiour* and *better* part be willing; and that *will*, not a *velleitas*, but a *volurio*, not a *wishing*, but a *willing*; an *advised*, *deliberate* will, with full consent of the *inward man*: now though there be some reluctancy in the *flesh*, in the *unregenerate* part, yet may this be said a true *voluntary* act.

And is our *Mortification* such? Can we say with the blessed Apostle, Rom. 7. ult. that, *However with our flesh we serve the law of sin, yet with our mind we serve the Law of God?*] *Delighting in it after the inward man*, ver. 22. So that we are *dead to sin*, according

according to the inward man, the regenerate part. If so, now though we find a Law in our members rebelling against the Law of our minds; yet be not discouraged, this in God's acceptation shall go for true Mortification, a true death unto sin; In as much as it carrieth with it this resemblance of the death of Christ, which was a voluntary death.

Thirdly, The Death of Christ was a violent death: though voluntary, yet violent. 3. Resemb.  
A violent Death.  
 Violent, because not naturall. He did not die alone, but was put to death. So saith Saint Peter, 1 Pet. 3.18. He was put to death in the flesh: θανάτωθε. In course of nature Christ might have lived many a year upon the earth, when he was crucified, being then but about the three and thirtieth year of his age. His death was a violent death: He was brought as a lamb to the slaughter, Isai. 53.7. The materiall Temple did not fall down alone, it was pulled down: And so was the mysticall Temple of Christ's Body. [Destroy this Body, John 2.19.] And herein again was his death a true pattern of the Christian's Mortification, his dying unto sin: which is both voluntary, and violent. Voluntary, in respect of the Person, but violent in respect of the Sin. Not when sin dieth alone, but when it is put to death; and that whilest it might yet live longer. It is nothing to die to sin, when sin dieth to us, in us. Herein lieth, (as I may say,) the life of this death,

herein is the truth of *Mortification*, when a man (as it were) layeth violent hands upon his sins; cutteth them off being yet in their *flower, strength, vigour*: not when they die for age. When he pulleth up these *weeds*, not when they wither of themselves. So much is insinuated in these fore-named expressions of *mortifying, of crucifying the flesh, the body of sin, &c*: each importing a *violent death*. Such is the death of sin in the Christian, a *violent death*.

Another touch-  
stone for Mor-  
tification.

*Applic.* And is it so? Here then we have another touch-stone, whereby we may discover a great deal of false and counterfeit mortification in the world. Many have left their sins, who have not *mortified* them: No, if their sins be dead, they died a *naturall death*, they died alone. As for them, they were so far from offering *violence* to their lusts, from putting them to death, that they would willingly have saved their lives, if it had lyen in their power. And being dead, they follow them to their graves, as they do their *dear friends*, mourning and lamenting over them that they must part. Thus doth the aged *Adulterer* part with his inordinate lust; being now gray-headed, and his *body dead*, (as it is said of *Abraham's*.) he leaveth the tricks of his youth, (as he counts and calls them.) But no thanks to him: they have left him. His sin dieth according to the course of nature, dieth for age. And thus a man that was *intemperate in his youth*, (which

Rom. 4.19.

(which yet is not ordinary,) sometimes he becometh sober, and abstemious in his age. But what is the cause of it? why the reason inducing him to it is no other, then that which old *Barzillai* gave unto *David*, why he was not willing to follow the Court, 2 *Sam.* 19. 34. He was now grown old, so as he could not discern betwixt good and evil, he had no taste in that he eat, or in that he drunk. Upon the like ground the aged sinner leaveth his intemperance; Time having snowed upon his head, and plowed upon his forehead, he cannot now find that sweetnesse, that delight in his sin, which formerly he did. And upon this account they two part. Sin dying to him, not he to his sin.

Now here give me leave, (I beseech you) to make bold with every *hoary head*, every *wrinkled face* that heareth me, that looketh upon me this day; and put you upon the triall a little, whether you be truly dead to sin, or no. It may be your sins, the sins of your youth, and you, are parted; but let me ask you the question, *Upon what terms did ye part?* Whether did you forsake them, or they you? Which is it that standeth chargeable with this desertion? Which was it that gave the *bill of divorce* to the other? you to your lusts, or your lusts to you? Your sins are dead; but what death died they? A naturall, or a violent death? If the former; that is no true *Mortification*. For all this, you may yet be alive to your sins,

Applied to aged sinners.



though they be dead to you. Hence is it that *late repentance* in an aged sinner, is alwayes looked upon as suspicious, and seldome found to be true; because that sins then die alone, without any violence offered to them.

Enquire how our sins died, whether a naturall, or violent death.

Christians! you cannot be too *jealous*, too suspicious of your selves in a matter of so great consequence as this. Too *credulous* you may easily be, too *cautelous* ye cannot. And therefore, if some sins be dead within you, impannell a *jury*, call a *Coroners enquest* upon them in your own souls; and make enquiry how they came by their death: Whether they died a *violent*, or a *naturall* death. Search what *wounds* they have received; and whether they were *deadly* wounds, or no. Enquire what *weapon* it was that slew them: whether the *Sword of the Spirit*, that *two edged Sword*, the *Word of God*. What *purposes*, what *resolutions* have been taken up and levelled against them: What *prayers*, and *tears* have been spent upon them. If you find not these signes, you may give in your verdict, that they died a *naturall* death; which is no true *Mortification*, in as much as it doth not carry the similitude of the death of Christ in this particular, which was a *violent* death.

What to be done when some sins are dead alone.

*Quest.* But here happily some may say, In this case, what shall wee do? finding our sins to be dead alone, in what way shall we now attain unto true *Mortification*?

*Ans.* To

*Ans.* 1. To this I shall answer in a word. 1. Bury them

1. If they be dead, then *bury them*. Bury them out of the *sight of God*, and out of the *sight of your consciences*; and that by suing forth the pardon of them in the Name of Christ; never resting untill God hath been pleased to cast in a *Quietus est* into your bosomes, assuring you that as they are *dead to you*, so they are *dead to him*, and shall never rise up in judgement against you. If they be dead, bestow your *prayers* upon them for the covering of them. So doth *David* upon the *sins of his youth*, which he desireth God not to remember: *Remember not the sins of my youth*, Psal. 25. 7. Bury them.

2. And bury them as the use is to bury 2. Cast stones  
those whom we call *Felones de se*, those who upon their  
are their own executioners, make away them- graves.  
selves; *Drive a stake through them*, and cast  
stones upon their graves: Shew your dete-  
station of them after they are dead. If your  
sins be dead already, so as you cannot take  
vengeance on them as you desire, yet deal  
with them as the *souldiers* dealt with our Sa-  
viour, *John* 19. 32, 33, 34. who when they  
came and found that he was already dead,  
and so had prevented their intentions in  
*breaking of his legs*, according as the custome  
was, they *pierced his side*, and *let out his heart*  
*blood*, to make him sure for reviving again:  
Or as those enraged persecuters in the *Ma-*  
*rian dayes*, dealt with that man of God, that  
renowned Confessour *Martin Bucer*, who

being long before dead and buried, and so out of the reach of their malice, they *took up his bones, and burnt them*, taking vengeance (as they thought) upon his *Relicks*. After the like manner let *aged sinners* deal with their *sins*. Are they dead by the course of nature; and so have prevented your mortifying of them; your breaking of their bones? yet pierce the *pericardium* of your own souls, pierce your own hearts by true and unfeigned repentance for them, letting out the *life blood* of them, working your hearts to an utter abhorrence and detestation of them, making them sure for ever reviving again. And take vengeance upon the *relicks*, the remainders of them. You are dead to such or such a sin, as touching the *outward act*: never rest till you be dead to it also as touching the *inward affection*; till you have brought your hearts to this frame and temper, that you cannot think of the sins of your youth without abhorrence, and loathing of them, and your selves for them. Thus deal with those sins that are dead already.

3. Fall upon those which are alive.

3. As for those which are yet *alive*, fall upon them, speedily bringing them forth to execution. There is no *naturall man*, but hath some sin or other still ruling and reigning in him. As in an *aged sinner*, in whom many other sins are dead, yet it may be *covetousnesse* liveth, (for that sin many times begins to live, when many other sins begin to die,) or *malice* liveth and reigneth in him,

&c.

&c. Now if you would be avenged of your sins, execute the *Survivour*. As in a *reasonable conspiracy*, which is not detected till long after the plotting and acting of it, the surviving traitour suffereth for all the rest; So let it be here. Your *sins* have conspired against you, sought your ruine and destruction all your dayes; This (it may be) hath been hid from you, you have not been aware of it, and so have walked upon the pits brink, the *brink of hell*, not fearing any thing, and so let your sins alone: But now arise, for the *Philistins are upon you*. Behold the traitours, (your lusts) they are in your bosome: Thereof (happily) some are dead, but bring forth the *Survivours*; let them suffer for the rest; let not them also go in peace to their graves. If *covetousnesse*, or *malice*, or any other sin be yet alive, make sure it die a *violent death*. This will onely minister comfort unto you, that you are truely mortified persons, truely dead unto sin, when you are in this particular made conformable to Christ in his death, when your sins die a *voluntary*, but withall a *violent death*.

And what I say unto you, let me speak it unto all. All that hear me this day, be they *old* or *young*, let me speak unto you concerning your *sins*, as *Gideon* once said to his son *Jether*, concerning the two captivated Princes of *Midian*, *Zeba*, and *Zalmunnah*, Up and slay them: Or as *Elijah* to the men of *Israel*, concerning the *Idolatrous Priests*, and *Prophets*,  
The same counsell given to all.

Judg. 8. 20.



Acts and Mo-  
numents.

phers of Baal, 1 King. 18. 40. *Take them, and let not one of them escape.* You can never have any true comfort or safety, untill your sins have received their death's wound. And therefore fall upon them, and let them not die alone. I remember what a true Christian *Virago*, a good woman, once wrote to that bloody *Bonner, Bishop of London*, concerning the *Martyrs* which he starved in prison, that it would be more for his honour, to bring them to the stake when they were fat and well liking, then to starve them, and let them die alone in the prison. Let me apply this counsell of hers to my present purpose, and tell every one that heareth me this day, that it will be more for your honour and comfort to bring forth these true traitours, (your sins, your lusts, I mean) to bring them to the stake, to execution, and put them to death, then to let them pine and languish, and be starved in the prisons of your bodies, and so to die alone. Herein is the honour and glory of a young man, when he can subdue and mortifie the sins of his youth, and that whilst they are vigorous and strong, not when they are pined and starved with age or sicknesse. Be not therefore over pitifull or mercifull to your sins, lest you be cruell and mercilesse to your own souls. As long as they live, you cannot be in safety. And therefore forthwith bring them forth, sacrificing them to the Lord now they are fat and flourishing. The fat and young beasts under the Law were fittest for sacri-

sacrifice. The younger and more flourishing your sins are, the more acceptable will the oblation be. True mortification of sin is one of those sacrifices of righteousness, which the Prophet David speaketh of *Psal. 51. 19.* which the Lord will accept. Herein the sin is the sacrifice, and every Christian must be a Priest to slay this sacrifice. Sacrifices under the Law, must not die alone. No more must it be in this Evangelicall Sacrifice; Sins must not die alone. It was a Leviticall Prohibition, *Deut. 14. 21.* The people must not eat any thing that died alone. Such a Mortification, where sins die alone, shall never find acceptance with God.

I beseech you think upon this a little; you that willingly reprieve your lusts, spare them, suffer them to live, and rule, and reign in you now, hoping and resolving to take a course with them hereafter; you will repent in your age. How can you expect that God should ever accept of such a dead sacrifice; that ever he should smell a sweet savour from such a Mortification, such a Carion, a sacrifice that died alone? And therefore, that you may find acceptance with him, sacrifice your sins now, now before they be a day older: let them not live till to morrow, for fear they should die alone, or your selves die before them: Now bring them forth in the sight and presence of God, *swear away, condemn, crucifie, mortifie* them, whilst they might yet live. This is true Mortification, when the  
body

To reprieve  
lusts, danger-  
ous.

4. *Resemb.*

A painfull  
Death.

Such was the  
death of Christ:  
Painfull to his  
body.

*Rabbini aiunt,  
Non fuit mos  
in Israele, ut  
clavos figerent  
in pedibus, aut  
manibus homi-  
num qui lapi-  
dati, aut sus-  
penfi fuissent:*  
Martinus in  
Symbolum.

Dolorous to  
his soul,

body of sin dieth as Christ died, a violent death.

In the fourth place, it is also a painfull death. Such was the death of *Jesus Christ*, a dolorous and painfull death: Painfull in his body. The *Jewes* and *Romanes* had many kinds of death: Amongst all, none more painfull then *crucifying*, specially after the *Roman* manner: where the malefactor was fastened alive to the Crosse, his hands and feet being nailed thereunto, and so bearing the whole bulk of his body distended after that manner. Such was the death of *Jesus Christ*, being put to death under a *Roman Power*, he was crucified after the *Roman manner*: a painfull death. And as painfull, so dolorous: *It pleased the Lord to bruise him, he hath put him to grief,* (saith the Prophet *Isaiab.*) *Isai. 53.*

10. As painfull to his body, so dolorous to his soul; attended with *Agonies*, both antecedent, and concomitant; before it, and in it. Before it: What an agony do we find him in

In the Garden. in the Garden? *Luke 22: 44.* Being in an agony (saith the Text) his sweat was it were great drops of blood. ] Whether a bloody sweat or no, cannot from thence certainly be concluded (as *Grotius* notes it out of *Theophylact*, and *Euthymius*.) The Text saith onely, It was *ὡς ὅτι δακρυαὶ αἷματος*, as it were drops of blood.

But however, a strange and extraordinary kind of sweat it was: arguing a vehement conflict of soul, caused by a deep apprehension and sense of his Fathers wrath due unto

*Sodor vix solet  
δερμῶν δαί.  
Grotius ad loc.*

ylod

fin

sin and sinners, whose Surety he then was.

And as before his death, so in it. As in the Garden, so upon the Crosse. There also Christ had his agonies, his soul-conflicts. These were those *odivres d'avare*, those pains (or pangs) of death, from which Saint Peter tells us, Christ was loosed, Acts 2.24. *odivas*. The word properly signifies the pains of a woman in travell. Such were the pains of Jesus Christ in his death, (which the Prophet calleth the travell of his soul, *Isai. 53. 11.*) like the pains of a woman dying in travell: which the Psalmist calleth the pains of hell. So he speaketh of himselfe, being a Type of Christ, *Psal. 116. 3.* The sorrowes of death compassed me, and the pains of hell gat hold upon me. Not onely the sorrows, or cords of death, *Kebli Maverb*, the [Cables] of death, (as our English word answers the Hebrew, both in sound and sense;) but the pains of hell took hold upon him. The one upon his body, (as malefactors who are pinioned with cords when they are led to execution, or as dead bodies that lie bound in the grave, as the story tells us of *Lazarus*, *John 11. 44.*) The other upon his soul: And such were the pains which took hold upon our blessed Saviour in his Passion; which extorted from him that passionate expostulation, *My God, my God, why hast thou forsaken me?* complaining of that which was more grievous to him then a thousand deaths, his Fathers present dereliction, withdrawing his wonted presence from him. Such was the death of Jesus Christ.

And



A pattern of  
Mortification,  
which is a  
painful work

And herein again behold it a true pattern of the Christian's *Mortification*, his death unto sin : which is also a painfull death. *Mortification is a painfull work* : The very word imports no lesse. To kill a man, or mortifie a member, will not be without pain. And so much is insinuated in those other expressions which the Spirit of God maketh use of to set forth the nature of this work : as where it is called a *Circumcision* ; *Be circumcised to the Lord, and take away the foreskin of your hearts*, saith the Prophet *Jeremiah*, *Jer.* 4. 4. By that allusive Periphrasis setting forth the nature of true *Mortification* ; which is a *spiritual Circumcision*, a cutting off of the superfluitie of sinfull and inordinate lusts. Now *Circumcision* was a painfull work, specially to aged persons : so the *Shechemites* found it, of whom the story tels us, *Gen.* 34. 25. that being *circumcised*, they were so soare the third day after, as that they were not able to stir to defend themselves. Such is the *spirituall Circumcision*, a painfull work, specially in aged, confirmed sinners, causing a soarnesse in the soul.

Elsewhere it is called, a *Suffering in the flesh* : So Saint *Peter* phraseth it, *1 Pet.* 4. 1. *Hee that hath suffered in the flesh, hath ceased from sin :* ] Meaning thereby the Christians *Mortification*, which is a suffering in the flesh, an irksom and painfull work to flesh and blood. And as a suffering in the flesh, so a *Crucifying of the flesh*, *Gal.* 5. 24. *They that*  
are

are Christs, have crucified the flesh.] Now crucifying (as I shewed you) is a painfull death. Elsewhere we finde it compared to a *Plucking out the right eye*, a *Cutting off the right hand*, *Matth. 29. 30.* Such is the mortifying of the members of the *Body of sin*, inordinate lusts, some of which may be as near and dear to a man, as his right eye, or hand: A painfull work.

Thus doth this death unto sin carry with it a likenesse to the death of Christ: it is attended with agonies and soul-conflicts. Agonies before conversion and after.

Before it. Ordinarily this work is not wrought without some compunction of spirit, some pricking of the heart: so were the Jews affected at the hearing of Peter's Sermon, *Acts 2. 37.* *ἠνέστησαν οἱ ἄνθρωποι καὶ ἔκαστος ἑαυτοῦ ἐκτενέριον ἑαυτοῦ ἐκτενέριον* They were pricked at their hearts. They were inwardly touched, and deeply affected with the apprehension of the hainousnesse of that sin of theirs, in crucifying the Lord of life, and of the wrath of God hanging over their heads for it. In like manner the *Taylor*, in that known place, *Acts 16. 30.* What an agonie do we there find him in? when he came trembling, and fell down at the Apostles feet, crying out, *Sirs, what shall I do to be saved?* Such agonies the beginning of Conversion is ordinarily attended with.

True indeed, it must be acknowledged, Which are not that these Agonies are not alike in all, whether for degree and measure, or continuance of them:

them : yet in an ordinary way, true and sound conversion is not without some of them. As in the naturall birth, so in this new birth, all have not the like pains and throws, yet none but are in some degree sensible of some of them : some soul-conflicts, some remorse of conscience for sin, whereby the heart is pricked, nay, rent and broken : So it is in true Repentance ; Rent your hearts, and not your garments, Joel 2.13. *A broken and a contrite heart O God thou wilt not despise*, Psal. 51. 17. viz. a heart broken and rent with a kindly apprehension of sin, and of Gods just displeasure against it : such agonies is the soul subject to in the beginning of Conversion.

Agonies after  
Conversion.

And the like afterwards. As in the naturall, so in this new birth, there are after-pains, after-throws : The Christian, though the main work be done, though he be delivered of sin in respect of the guilt, and reigning power of it ; yet he hath still some remainders of sinfull corruption left in him, which draw many a groane, many a sigh from his heart. *Wee also which have the first fruits of the Spirit* (saith the Apostle, Rom. 8. 23.) *even wee our selves groan within our selves, waiting for the adoption, &c.* [We,] we beleevvers ; [which have the first fruits of the Spirit,] the first degree of Regeneration conferred upon us here, as a pledg and assurance of the full crop of perfect Glorification hereafter ; [even wee our selves groane within our selves : ] That which the frame of heaven and earth do by a kinde

kind of secret sympathy and instinct, we do out of a certain knowledge, and well grounded judgement, sighing and groaning under the burden of sin, which lieth upon us, earnestly desiring a full and finall deliverance, with a fruition of that glorious inheritance which is entailed upon us in and by our Adoption. Such are the *groans of mortified Saints*, Saints dying unto sin: like the groans of dying men, whose souls being weary of their bodies, earnestly desire a dissolution. Thus do God's Saints *groan within themselves*, (or rather, his *Spirit* within them,) earnestly desiring to be freed from the body of sin: *O wretched man that I am, (saith the Apostle,) who shall deliver me from the body of this death!* Rom. 7. 24. Thus doth he crie out, being wearied by continuall conflicts with the remainders of sinfull corruption; that *body of sin*, Rom. 6. 6. (as he calleth it, *ver. 6. of the Chapter foregoing*;) This he there calleth the *body of death*, *Corpus mortis*, i.e. *Corpus mortiferum*; because it was as a death to him to be so infested with it, (like a living man tied to a dead) threatening him with spirituall and eternall death; And therefore he earnestly desireth to be freed from it, accounting himselfe a wretched and unhappy man, so long as he was in any degree so molested by it. Thus doth this death unto sin carry with it a conformity to the death of Jesus Christ, being as his was, a dolorous and painfull death.

*Applic.* Which may serve us yet as another



Counterfeit  
Mortification  
discovered.

ther touch-stone to discover a great deal of counterfeit *Mortification* by. Many think they are dead unto sin, who are in truth nothinglesse. It may be, sin is *asleep* in them: It may be, it is *dead to them*; but they are not *dead to it*. So much appeareth in that there were no *pangs* in this death. It is a difference betwixt *death* and *sleep*; There are pangs in the one, not so in the other. And the like difference there is betwixt a *naturall*, and a *violent* death. In the former, when a man dieth according to the course of nature, (the light of life going out like a lamp when the oile is spent,) there is no great pain. As *David* speaking of *wicked men*, who sometimes live in pleasure, and die with ease, he saith, *they have no bands in their death*, Psal. 73. 4. But *violent Deaths*, they have their *bands*, and their *pangs*. And so hath this *spirituall death*, this death unto sin: being (as I showed you in the last resemblance,) a *violent* death, it will not be without some pangs or other. *Sin* hath a *strong heart*, and so there will be pangs in this death.

Examine what  
Agonies we  
have felt for,  
or about sin.

I beseech you, bring it home to your selves, you that suppose your selves to be thus dead unto sin: Examine your own hearts; what *pangs* were there in this death? what *agonies*, what soul-conflicts have you at any time felt? what compunction of heart, what affliction of spirit have you suffered for sin? And that not only for the *guilt* of it; That may, and often is to be found in a *Reprobate*: we

see

• see it in *Judas*. When he had betrayed his Lord and Master; what a compunction of spirit did the apprehension of the guilt of that sin work in him?) But for the power of it: This it was that troubled *Paul*; to find the body of sin so vigorous and active in him: to find such a law in his members rebelling against the law of his mind, and bringing him into captivity to the law of sin, Rom. 7. 23. And this it is that troubles the Christian. Though the guilt of sin be taken away, yet is he not wholly freed from the power of it. Though it do not rule in him as a Prince, yet it tyrannizeth over him, oft-times carrying him, contrary to the bent of his regenerate mind, to the omitting of what he would do, the committing of what he would not. And this to him is an affliction of spirit, causing frequent conflicts within him. Now, have you found, do you find the like symptoms in your selves? Surely, where the soul never felt any of these pangs, these agonies, it may well suspect that sin may be asleep, or (it may be) dead to the man, but the man is not dead to it.

True indeed, (as I said) these pangs are No death un-  
not alike in all. As in the death of the body, to sin without  
some have an *euthanasia*, (as Physicians call some agonies.  
it) a more gentle and easie death then o-  
thers: so is it in this spiritual death, this  
death unto sin; to some it is more easie then  
to others; God according to his various dis-  
pensations brings off the work of Regenera-  
tion,

tion, and Mortification, in a more easie way to one then to another. Yet is there no death specially a *violent* death, (and such is this death unto sin,) but it hath some pangs, some agonies.

The least Agonies in true conversion.

*Quest.* But happily here some may say, What are the least of these *pangs*, these *agonies*, that may be in this death? What is the least measure of this *compunction of spirit*, this soul-affliction, that is requisite unto true *Mortification*?

*Ans.* To this I answer, (and I shall do it with as much indulgence and tenderneſſe as may be.) There must be

1. A ſenſe of ſin, and wrath.

1. A *ſenſe of ſin*, and of the *wrath of God* due unto it. Such a ſenſe we find in *Jeſus Chriſt*: He was very ſenſible of the weight and burden of thoſe ſins which lay upon him, and of the wrath of God his Father due unto them. This it was that put him into that *preternaturall*, if not *ſupernaturall* ſweat: And ſuch a ſenſe in meaſure there muſt be in the ſoul of every Chriſtian before he come to die unto ſin. He muſt firſt feel ſin as a *Burden*; (*Come unto me, ye that are weary and heavy laden*; viz. under the weight and burden of ſin:) a burden ready to ſink him into hell; ſubjecting him to the wrath and diſpleaſure of God.

Mat. 11. 28.

2. A ſorrow for ſin.

2. From this ſenſe of ſin kindly working upon the ſoul, there ariſeth an inward *ſorrow* for ſin. Such an affection we find alſo in our bleſſed *Saviour* before his paſſion, *My ſoul*, (ſaith

(saith he, speaking to his Apostles) *is exceeding heavy*, (*πρὸς ταύτης, undiquaque tristis*, beset and surrounded with sorrowes,) *even unto death.* Mat. 26. 38.

And such an affection in measure there is in every true convert, every mortified sinner. The apprehension of sin worketh in him an inward sorrow and griefe, even that *godly sorrow*, (as the Apostle calleth it, 2 Cor. 10. 7.) *λυπὴν κατὰ Θεόν*, a sorrow according to God, that is, 1. Coming from God. 2. Well pleasing to God. 3. For offending of God. 4. Bringing the sinner unto God. Such a sorrow the Apostle there maketh a necessary ingredient to that *Repentance* which is not to be repented of.

3. From this sorrow for sin, (in the third place) springeth a serious and unfeigned *desire of being freed*, and delivered from it. Such an affection also we find in our blessed Saviour. Feeling the burden of the sins of the world lying upon him, he was very desirous to be freed from it: *I have a baptisme to be baptized with*, (saith he to his Apostles, meaning his passion, his death,) *and how am I straitned untill it be accomplished?* Luke 12. 50. And the like affection shall we find in a regenerate soul, viz. a serious and earnest desire of being freed and delivered from that sin, whereof it is made so sensible; And that not onely from the *guilt* and *punishment*, but also from the *power* and *dominion*, *tyranny* and *molestation* of it, *O wretched man that I am, who shall deliver me from the Body of this death?*

3. A desire of being freed from the guilt and power of it.

4. And fourthly, This desire being unfeigned, 4. A striving against sin.



ed, it will expresse and put forth it selfe in answerable indeavours, in effectuall strivings against sin: *Ye have not yet resisted unto blood, striving against sin*, Heb. 12. 4. How did our blessed Saviour wrestle in the Garden? offering up prayers and supplications, with strong crying and tears, to him that was able to save him, Heb. 5. 7. Thus will a regenerate soul wrestle with God about the death of sin; praying against it; watching against it; going out in the strength of God against it; engaging in a continuall war, a deadly fend against it.

Now these are the least of these *soul-con-flicts*, wherewith this spirituall death, this death unto sin is attended. And are we strangers unto these? Do we not know what it is to be thus sensible of sin; to be thus affected with sin; to be thus desirous of deliverance from sin; to be thus ingaged against sin? Deceive not our selves, we are as yet strangers unto this blessed work; we do not yet know what this true death unto sin meaneth; which also in this particular resembles the death of Jesus Christ: It is a *painfull* death.

5. *Resemb.*  
A lingring  
death.

The last particular is yet behind, wherein I shall be brief. This death is a *lingring* death. Such was the death of *Jesus Christ*: *Crucifying* is a lingring death. Christ hung divers hours upon the Crosse, three at the least; *from the sixth hour to the ninth*, (saith Saint *Matthem*, cap. 27. ver. 45.) that is, from our twelve to three, before he gave up the Ghost.

And

And herein again doth the Christian's death unto sin carry a resemblance of that his death; It is also a *lingring death*; wherein sin is not put to death all at once, but languisheth by little and little. This is looked upon as one of the main differences betwixt *Justification*, and *Sanctification*. The former is a perfect work, <sup>Justification</sup> admitting of no degrees. True indeed, in re- <sup>once.</sup> spect of *manifestation*; and in the *sense* of the person justified, it is graduall; but not in it selfe. The person justified may apprehend his justification more clearly then he did; but he cannot be more *justified* then he was. *Justification* being a *plenary absolution*, a full discharge of the sinner from the guilt and satisfactory punishment of all his sins, *past, present, and to come*. True, there is a difference betwixt the one and the other. Sins *past*, and *present*, are *actually* pardoned, by a *formall* <sup>Vide Amos. Medul. cap. 27.</sup> Application of the generall pardon unto them; <sup>sec. 23, 24.</sup> sins *past* onely *virtually*. The former *in themselves*; the later *in the subject*, or person sinning; from whom it is required only to shew forth that pardon which is granted, and by faith to apply it to himself in respect of the renewed particular acts of sin. In the mean time, the *Grant* is perfect and full, So as God beholderth no iniquity in Jacob, neither doth he see any perversnesse in Israel: *viz.* so as to impute it unto condemnation: but so is not *San-* <sup>Numb. 23. 21.</sup> <sup>Not so San-</sup> <sup>ctification.</sup> *ctification*: The believer, though he be perfectly freed from the *guilt* of sin, yet not so from the *power* of it: still sin dwellerth in him. *It*

is no more I, (saith the Apostle) but sin that dwelleth in me, Rom. 7. 17. Thus is sin to the Christian, not only a lodger for a night, but a dweller, like a rebellious Tenant, that will keep possession in despite of his Owner, till the house be pulled down over his head. And as dwelling, so acting, working: Though not ruling as a Lord, yet molesting, and tyrannizing. I see another law in my members, rebelling against the law of my mind, (saith regenerate Paul, meaning the law of sin, Rom. 7. 23.) Thus is the believers sanctification (whereof mortification is a part,) an imperfect work.

In Mortification, sin receiveth its death-wound, but is not quite dead.

True it is, in a regenerate soul, the body of sin hath received its death-wound; and in that respect it may be said to be dead; (as we say of a man that is mortally wounded, that he is a dead man;) but it is not quite dead. Still it stirreth and moveth; dying but by degrees. What the Apostle saith of the renewing of the new man, 2 Cor. 4. 16. *The inward man is renewed day by day.*] we may say it of the destroying of the old man; It is destroyed day by day. As Paul saith of himselfe in respect of afflictions, 1 Cor. 15. 31. *I die daily,* (which he did, as in regard of his continual expectation of, and preparation for death, so in respect of the many crosses and tribulations wherewith he was continually assaulted, which rendred his life a dying life, or a living death;) so may we say of the Christian in respect of his sins; he dieth daily. His death  
unto

unto sin, is a *dying*, a continued act. So much Death unto sin the Apostle insinuates, *Col. 3.* where he puts<sup>a</sup> dying. persons *mortified* upon the duty of *Mortification*. Such were his believing *Colossians*, to whom he there writeth; They were *dead*, (as he telleth them) *ver. 3.* [*Ye are dead;*] dead to the world, and dead to the flesh; dead to sin; yet he puts them upon this duty, *Mortifie ye your members which are on the earth,* *ver. 5.* The like he saith to his *Romans*, chap. 8. whom in the 9<sup>th</sup> verse he approves, that they were not in the *flesh*; yet in the 13<sup>th</sup> verse, he puts them upon this duty; *If ye mortifie the deeds of the flesh, ye shall live.* There is not the most sanctified soul upon earth, but hath some remainders of corruption left in it; which God in his wise providence permits for the 1. *Trying.* 2. *Exercising.* 3. *Humbling.* 4. The making his own *rich grace* so much the more *glorious* by renewing and multiplying of pardons unto them. Thus is this death unto sin like unto the death of Jesus Christ, a *lingring death*.

*Applic.* And is it so? Here is a ground of Consolation *consolation* to a drooping and dejected soul; against the *stirrings of sin* which feeling the stirring and vigorous acting of sin in it, thereupon questions its own estate, calls in question the truth of its *mortification*, whether it be truly dead unto sin, or no. Let not this discourage: *Jesus Christ* was not dead as soon as he was fastned to the Crosse. Is the work of Mortification begun? Hast thou taken the same course with the *body* of



of sin, that the *Jewes* did with the *Body* of *Christ*? Hast thou arraigned, accused, condemned it, and fastned it to the *Crosse*? Arraigned it at the Bar of God's Judgement; Accused it by way of humble and hearty confession; Condemned it, passing the sentence of eternall condemnation upon thy selfe for it; and then fastned it to the *Crosse*, begun the execution of it, set upon the mortification of it, with a serious and unfeigned resolution of using all means for the destroying, and killing and abolishing thereof? If so, now though it still strive and struggle, let not that dishearten: So will a *crucified man* do; and yet in the eye of the Law, and in the account of all that see him, he is a dead man. And so is the *body of sin*, when it is thus *crucified*; Though it do still move and stir, yet upon a *Gospel-account*, and in God's estimation, it is dead: and it shall certainly die. The *crucified man*, by little and little he bled to death: So shall this *old man*; where the work of Mortification is once truly begun, it shall bleed to death; the strength of it daily decaying. As *Haman's* wife and friends once told him concerning *Mordecai*, *Hest. 6.13.* If *Mordecai* were of the seed of the *Jewes*, before whom he had begun to fall, he should not prevaile, but should surely fall before him: So may it be said of a regenerate person: Being of the Seed of *Abraham*, according to the Spirit, a *Jew inwardly*, (as the Apostle calleth Believers, *Rom. 2. last.*)

of

of the faith of *Abraham*, having an inward principle of true grace in his soul, now that body of sin which hath begun to fall before him, shall not prevail, (thenceforth it shall not have dominion over him,) but it shall surely fall. Having received the deaths-wound, it shall decay and languish more and more. As it was betwixt the two houses of *David* and *Saul* in the same Kingdome, *2 Sam. 3. 1.* So shall it be betwixt the regenerate and unregenerate part in the same person. The one shall wax stronger and stronger, the other weaker and weaker. The promise is expresse, *He that hath begun the good work (whereof mortification is a part) he will perfect it to the day of Jesus Christ.* This *Paul* was confident of in the behalfe of his *Philippians*, *Phil. 1. 6.* And this let all true beleevers rest confident of in respect of themselves.

*Rom. 6. 14.*

*Use 2.* Onely let not this confidence make any secure, fearlesse, carelesse. God will perfect this good work in you, but how? *Nempe vobis cooperantibus* (as *Grotius* glosseth upon it,) *You working together with his grace.* And this let all beleevers bee excited unto. Having received this grace of God, now work mee together with that grace, setting our selves to this mortifying work. Not looking upon it as the work of a day, or a month, or a year, but of our whole life time; continue we our endeavours, making a daily progresse in this work; every day labouring to weaken the body of sin more and more; praying against it, watching

Onely continue the indeavours of Mortifying it.

watching against it, striving against it. This is not enough that sin hath received the death wound. A *Wild beast*, though mortally wounded, may yet turn again, and indanger him that lanced him : And so may sin the soul of a regenerate person. And therefore having begun this good work, the mortifying of sin go on in it. As the *Romans* were wont to deal with their *Malefactors* ; Having fastened them to the Crosse, then they brake their legs, and peirced their side, to let out their vitall blood. Even thus deal wee with the body of sin, using all means for the thorough mortification of it ; breaking the bones, the power and strength of sin, and peircing the heart of it by renewed contrition and repentance ; letting out the vitall blood of it ; never resting till we have let sin wholly out of our heart, till the heart be brought to an inward loathing and detestation of all sin ; and so to feel the whole body of sin daily decaying, languishing, dying. Such is the Christians death, a copy and counterpane of the death of Jesus Christ, resembling it in the properties thereof, a *True, voluntary, violent, painfull, lingring death*. And thus have I done with the former of these conclusions, which informs us, that *The Christians death unto sin, carries with it a resemblance of the death of Christ for sin*, It is *ὁμοιωμα τῆς θανάτου αὐτοῦ*, the likeness or Representation of his death. The second and third follow.

*All true Beleevers are partners in this death ;*

and that, by a vertue flowing from Iesus Christ.  
Upon these two I shall insist severally by way  
of Doctrinall Explication, and Illustration,  
jointly by way of practicall Application:  
Begin with the former.

*All true beleivers are partners in this death. Doctrine 2.*  
All that are in Iesus Christ, are thus conforma- All beleivers  
ble to him in his death. This the Apostle here are dead unto  
layeth down by way of supposition, [If we sin.  
have been planted together in the likenesse of his  
death;] Taking it for granted, that all who  
are ingrafted into Christ, have a mysticall u-  
nion with him, they have also a communion  
with him, and that first in his Death. This is  
that which he hath told us in the two verses  
foregoing. [Know ye not (saith the 3<sup>d</sup> verse)  
that so many of us as were baptized into Iesus  
Christ, were baptized into his death? Again, ver.  
4. Therefore wee are buried with him by baptism  
into death. And thus he here inculcates again  
the same thing under a different expression,  
[If we have been planted together in the likeness  
of his death.] So are all true beleivers. Being  
in Christ, they die with him: being dead to sin,  
as he died for sin.

That they are so, we find it often asserted *Confirmat.*  
by this Apostle, as in this chapter, ver. 2. *How  
shall wee that are dead to sin (saith he) live a-  
ny longer therein? and again ver. 11. Likewise  
reckon ye your selves to be dead indeed unto sin.]*  
So elsewhere; This is that he tels his Colossians  
Colos. 3. 3. *For ye are dead] dead to the world,  
to the flesh, to sin. This he saith of himselve*  
*Gal.*



*Gal. 6. 14. The world is crucified to me, and unto the world.] And the like of all other Gal. 5. 24. They that are Christs, have crucified the flesh.] All in effect speaking one and the same thing with this in the Text; that all which are in Christ, are ingrafted with him in the likenesse of his death; being dead to sin, he died for sin.*

*Explication.*

What this  
death unto  
sin is.

*Quest.* But what is this *death unto sin*? Or how are Christians said to be *dead unto sin*?

*Ans.* It is not my purpose here largely to insist upon the Doctrine of *Mortification*, which, as I have touched upon already, in handling of the *verses* fore-going, so I shall meet with again and again in the *verses* following. Briefly, To be *dead unto sin*, is not to be wholly freed from the *Inhabitation*, and *molestation* of it; to be delivered from the *body of sin*, to have it eradicated, plucked up by the roots. No, that is contrary to universall experience: None but find and feel that *fomes peccati*, corruption of nature, the *body of sin*, still dwelling, and living, and working in them; But to be freed from the *dominion*, the *reigning power* of sin. To have the vigour and strength of sin, (which is the *life of sin*) so broken, so enervated and weakened by the work of the Spirit of grace dwelling in the soul, as that it doth not rule, and reign, and bear sway as it did before regeneration. This it is to be *dead to sin*. So much we may learn from this Apostle, who explains his own meaning in the 12<sup>th</sup> *verse* of this

Chap-

*Chapter. Having in the former verse bid his Romans, Reckon themselves dead unto sin, he adds in this verse, Let not therefore sin reign in your mortall bodies, that ye should obey it in the lusts thereof. ] This reigning power of sin, when it hath the upper hand of the motions of the Spirit of God in the soul, beareth such a sovereign, incontrollable sway in it, so overpowering the faculties of it, as that the man is wholly overcome by it, made a servant, yielding a willing and spontaneous obedience to it, making either none, or, at best, a weak and vain resistance against it: this is the life of sin. Now when this power is broken, when it is conquered by a superiour power, the power of the Spirit of grace, so as the believer is freed from the dominion of sin; now though sin do still live in him, yet he is said to be dead to it.*

*And he may be said so to be, and that in a threefold respect. In regard of Acceptation, Inchoation, Assurance.*

1. In regard of *Acceptation*. God beholdeth the believer in and through Christ, he beholdeth him not as he is in himselfe, but as he is in Christ; and so he beholdeth him as crucified, as dead with Christ. Besides, where there is a willing and ready mind, God accepteth a man according to what he hath, and not according to what he hath not. So the Apostle informeth us, 2 Cor. 8. 12. God measures men's bounty, and liberality, (for of that the Apostle there speaketh,) not by their hands, or purses,

The regenerate person dead unto sin, three wayes.

1. In regard of God's acceptance.

purfes, but by their hearts. And so is it in all other duties, and services. Desires and indeavours (where they are reall,) with God go for actuall performances. Now this is the Christian's desire: He desireth nothing more then to be freed from the body of sin, *O wretched man that I am I who shalt deliver me from the body of this death?* And this he seriously indeavours; he doth what in him lieth to kill and destroy it. Now this in God's gracious acceptation is death unto sin.

As it is in the committing of sin, Intentions in God's account go for actions: Wanton looks are Adultery: *Whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart*, Mat. 5. 28. *Murdering intentions are murder*: *Whosoever hateth his brother is a murderer*, 1 John 3. 15. He is so, though not before man, yet before God; who judgeth men by their hearts. Even so is it in the killing, mortifying of sin: He that hath designed the death of it, desiring and indeavouring it, he is in God's gracious acceptation looked upon as dead to sin.

2. In regard of Inchoation.

2. In regard of Inchoation. The work of Mortification is begun: In a regenerate person sin hath received a deadly wound, and it begins to die; It hath already lost much of that power and strength which it had. And in this respect it may be said to be dead to him, and he to it. Even as a man that is in a consumption, having lost his bodily strength, and his radicall moisture being in great measure

sure exhausted and spent, such a one may be said to be a *dead man*, dead whilest he liveth. So, though sin do still live in a regenerate person, yet in as much as it is in a *consumption*, the power and strength of it gone, it may be said to be *dead*. It *lieth a dying*. Now we say of a man in that case, a man that is drawing home, that he is a *dead man*. He hath begun to die.

3. In respect of *Assurance*. Sin in a regenerate person having begun to die, it shall *certainly* die, it shall *speedily* die. *Certainly*, The wound which it hath received is incurable, a deadly wound, so as though it may live for a time, yet it shall languish and decay more and more till it be utterly extinct: which it shall be, and that *speedily*; The death of sin is not far off to such a one. The story in the Gospel tels us of a certain *Disciple*, who asked leave of his *Master* (*Christ*), that before such time as he followed him, he might *first go and bury his Father*, *Mat. 8.21*. Now here some move the question, What, was his Father *dead*, that he would go bury him? Most probably he was not, onely he was very *aged*, having one foot in the grave, so as in course of nature he could not live long, and in that regard he looketh upon him, and speaketh of him as a *dead man*, ready for the grave. So is it with the *body of sin* in a regenerate person; it is dying, and cannot live long: It is much *infeebled* already, and by *death* (which is not far off from any) it shall utterly be *extinguish-*

3. In respect  
of Assurance



ed and abolished. Death separating the *soul* from the *body*, shall separate *sin* from both. *He that is dead is freed from sin*, (saith the Apostle, ver. 7. of this Chapter :) which is true (as to the regenerate) in a *literall*, as well as a *mysticall* sense. Thus you see the former of these Propositions briefly opened and cleared: *All that are Christs, are dead to sin, as he died for sin.* As briefly of the later.

**Doct. 3.** *D.3. This their death to sin, is from the death of Christ for sin.* The Believer of Christ for sin. So much the Metaphor in death to sin, is the Text imports. Believers are planted together with Christ in the likenesse of his death; from the death of Christ. that is, they are made conformable to Christ

in his death, and that by a *vertue flowing from his death*. Thus the Graft dieth with the Stock; it dieth in it, and by it. The death of the one is the cause of death in the other. Thus is the believer said to be engrafted with Christ in the likenesse of his death; he dieth with Christ, and the death of Christ is the cause of that death in him. This is that which the Apostle saith of himselfe, *Gal. 6. 14. God forbid that I should glory, save in the Crosse of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world.* Paul was a mortified man, dead to the world, and dead to sin; But how came he so to be? why this he attributes to the Crosse of Jesus Christ; *by whom, or by which*; it may be refer-

The death of red to either. It was the Crosse of Christ, the Christ the cause Death of Jesus Christ, which was the cause of of this death; this death in him. And so is it in all other be-

believers. The Cause of it. And that not only, Not onely.

1. The Meritorious Cause. True, so it is, 1. Meritorious.

This is one of the benefits which Jesus Christ merited and purchase for his Elect by his death, that they might die unto sin; He bare our sins in his own body upon the tree, that we being dead unto sin, should live unto righteousness, 1 Pet. 2.

24. Christ by his death merited for his people not only a deliverance from the guilt, but also from the power of sin. But not only so;

2. Nor yet onely the Exemplary Cause of it, 2. Exemplary.  
(as Pelagians of old, and Socinians at this day would have it.) True, it is so also; Christ was a pattern and example to the Christian, as in his life, so in his death: He suffered for us, leaving us an example, that we should follow his steps, 1 Pet. 2. 21. He died for us, leaving us an example, that we should die to sin, as he died for sin. But this is not all.

3. In the third place then, it is the Efficient Cause, working this death in the believer, by a secret vertue issuing from it. Thus are Christians here said to be engrafted with Christ in the likeness of his death; Non tantum imitatione, sed & virtute, (as Beza rightly,) not only by way of Imitation, conforming themselves unto his death, as the pattern of their Mortification; but also by way of Efficacy, being conformed thereunto by a vertue flowing from Christ, and his death. And so much the word in the Text, (as Beza notes upon it) doth here insinuate, which is not *ομοιωτητις*, but *ομοιωματις*, a word (saith he) of passive signification, importing

3. But also, Efficient.

Beza Gr. Annot. in Text.

Ibid.

Conformatione  
mortis ejus.  
Beza.

not barely a *conformity*, but a *conformation*, (as he renders it,) not only a being like, but being *made like*, and that by a power and vertue out of themselves; viz. the power and vertue of *Christ*, and his *death*, working an answerable death in them. And so much that word used by the Apostle to the same purpose, *Phil.* 3. 10. implies, *Being made conformable unto his death*; Συμμορφούμενος, *conformis factus*, or *figuratus*; not *conforming my selfe*, viz. by way of *Imitation*, but being *made conformable*, viz. by a power out of my selfe, the power and vertue of *Christ's death*. And this is that which the Authour to the *Hebrews* plainly asserts, *Heb.* 9. 14. where he layeth down this as one of the fruits of *Christ's death*, *The blood of Jesus Christ purgeth our consciences from dead works, to serve the living God.*] *Dead works*; So he calleth sinfull lusts, not *formally*, as if they had no life, no activity in them; but *effectively*, because they are deadly works, bringing death upon the sinner that liveth in them. Now, from these, (saith the Apostle) the *Blood of Christ* cleanseth the conscience of the sinner; and so it doth not only in respect of the guilt of sin in *Justification*, but also the power of it in *Sanctification*; from which it so freeth the sinner, as that he may now *serve the living God*. The former of these is done by the *merit*; the later by the *virtue* of *Christ's death*. The death of *Christ* being applied unto the soul by faith, there issueth a *virtue* from him, a *mortifying vertue*, causing such a death unto sin in the believer. Thus are they ingrafted in the *likenesse of his death*.

Q but how then is this work attributed unto them? If it be wrought in them by a *forreign power*, by a vertue flowing from Christ's death, how then are they said to *mortifie* and *crucifie* sin? *Mortifie yee your members which are on the earth*, Col. 3. 5. *If ye mortifie the deeds of the flesh, ye shall live*, Rom. 8. 13. *They which are Christ's, have crucified the flesh*, Gal. 5. 24. So that it seemeth, there is some power in a man's self to effect this work.

How believers are said themselves to mortifie sin.

Ans<sup>r</sup>. For answer hereunto, the Solution will be easie, if we do but take notice who, and what manner of persons they are, of whom, and to whom the Apostle there speaketh: They were not meer *carnall* men, men dead in sins; but they were *Christians*, such as he presumed to be already dead to sin, (as he saith of his *Colossians*, Col. 3. 3.) such as were already made partakers of the *grace* and *spirit* of God; now being such, he speaketh of them, and to them, as men who through the assistance and inablement of the Spirit, that grace received, were inabled to do what he there speaketh of. But so are not others: Meer *carnall* men, being destitute of the Spirit of Christ, however they may out of *morall Principles* do somewhat to the *restraining* of sin, yet to the *mortifying* of it, they can do nothing: No; this is the work of that Spirit, which worketh all the works of regenerate persons in them and for them: *Not that we are sufficient of our selves*, (saith the Apostle) *to think any thing as of our selves, but our sufficiency is of God*, 2 Cor. 3. 5.

They co-operate with grace received.



Without mee (or, severed from mee) yee can do nothing (saith our Saviour to his Apostles) John 15.5. nothing which belongeth to true Piety: It is God that worketh in us both to will and to do, of his good pleasure, Phil.2.13. *Mortification* is a supernaturall work, the work of an almighty Power, wherein men are but *Instruments*, the Spirit of Christ the principall Agent: If ye through the Spirit do mortifie the deeds of the flesh, ye shall live, Rom.8.13.

A twofold  
Mortification:  
1 Habitual,  
2 Actuall.

For further Resolution, I might yet minde you of an usefull Distinction. There is a twofold *Mortification*; the one *Habituall*, the other *Practical*. The former *habituall* and *inward*, consisting in a change of the heart, turning the bent and inclination of it from and against all sin: Now this is the immediate and onely work of the Spirit of grace, breathing and working where it will. The later is *practical*, or *outward* (or rather, *actual*) mortification; viz. the exercise or putting forth of that inward grace, the acting of that principle in resisting of *Temptations*, in suppressing and subduing, bringing under and keeping under *inordinate lusts*, watching against sinfull and inordinate acts: Now this is the work of a regenerate person himself co-operating, working together with the Spirit of God, as a *Rational Instrument* with the principall Agent; acting out of that supernaturall principle of grace which he hath received; so shewing forth the vertue of Christ, even that vertue which is derived from the death of Christ. So as still this Truth

remaineth unshaken, that *Mortificatoin*, or this death unto sin, is wrought in the Beleever by a vertue flowing from Christ and his Death, as from the stock to the graft implanted in it. And thus have I (with as much brevity as might be) passed thorow the Doctrinall part of these two Propositions. That which remains is the Application, wherein I will not be long.

*Applic.* In the first place, Every of us bring it home to our selves, enquiring concerning this *Conformity*, whether we be thus planted together with Christ in his death, made thus conformable to him in his death, or no: Are we thus dead to sin, or no? It is a Question of high concernment: Great are the things which depend upon this Qualification; no less then life it self: *If we be dead with Christ, wee shall also live with him*; so you have it in the 8<sup>th</sup> verse of this Chapt. This our dying to sin insures our resurrection to life, eternall life; For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Every of us then enquire as concerning this Death, whether we be made partakers of it, whether we be thus dead unto sin, or no?

*Qu.* But how shall we know it?

*Ans.* Here I shall not trouble you with many Evidences. In the verse next but one after the Text (*ver. 7.*) you shall meet with one, which may serve in stead of many: *He that is dead (saith the Apostle) is freed from sin.* Mark it; He that is dead to sin, is freed from sin. How freed from it? Why, not onely in

Examine whether we be dead unto sin.

Evidence of it, A freedome from the service of it. Rom. 6 7.

Ver. 6.

respect of *guilt*, justified from it (as the Margin in our Translation readeth it, according to the proper signification of the word *δεδικαιω*) but also in respect of *service*. This it is which the Apostle there principally aims at, as appeareth from the words foregoing, where he tels us, that *our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin*: For he that is dead, is freed from sin: viz. from the service of it. He ceaseth from sin; so S. Peter hath it, 1 Pet. 4. 1. *He that hath suffered in the flesh, hath ceased from sin*: ] that is, he which is crucified with Christ, dead with him, (for that is there meant by *suffering in the flesh*) he hath *ceased from sin*. How ceased from it? What, wholly from the committing of it? Not so: through infirmitie he falls into sin now and then; aye, but he doth not make a practice of it; he doth not *live in it* (as the verse following explains it,) *He that is dead, is freed from sin, that he no longer should live the rest of his time in the flesh* (in this mortal life) *to the lusts of men*. Thus the mortified person ceaseth from sin: though through the infirmity of the flesh he may fall into it, yet he doth not live in it, make a practice of it, devote himself to the service of it, so as to make it his businessse. Now, do we find such a cessation from sin in our selves?

True cessation  
from sin is,

2. But may there not be a *Cessation*, where there is no *Mortification*? may there not be a cessation from sin, where there is no mortification of sin?

A. Yes,

• A. Yes, there may. Let me therefore in a few words shew you what kind of cessation that must be which giveth evidence to the truth of mortification. Briefly, It is an *universall* cessation, arising from an *inward Principle*.

1. An *universall* cessation; not in respect of the *Acts*, but the *Kinds* of sin. He that is dead <sup>I.</sup> *Universall*. is feed from sin, *ἢ τῆς ἀπορίας*, from Sin; not this sin, or that sin, but all sin: no more living to the lusts of men; any lusts: So much is insinuated, where Mortification is called a putting off of the body of sins, Col. 2. 11. Not a member of this body, but the whole body. Death is a supersedeas to all natural operations, it runneth thorough the whole man, and every part of it, closing the ey, deafning the ear, binding the tongue, the hand, the foot, &c. Such is true mortification, a through work, running through the whole man, and through the whole body of sin. Through the whole man; not only the outward man, but the inward, causing a cessation from sin not only in the outward Action, but in the inward Affection. 'Ο θανὼν ἐν ὁτὶ θυμῷ (saith the Heathen Poet,) The dead man longs not: Even so doth this spiritual death, it puts an end to all the inordinate longings of the soul; so as sinful affections do not finde that allowance which sometimes they did. They which are Christs have crucified the flesh, with the lusts and affections therof, Gal. 5. 24. viz, the inward affections of the soul, whether irascible or concupiscible (as Grot. explains that place.) A mortified person ceaseth not only from practical, but contemplative wickednesse. He

Anacreon, citat.  
per Beza in  
Rom. 6. 7.



He doth not regard iniquity in his heart, (as David speaketh of himself, *Psal. 66. 18.*) 'And as it runs through the whole man, so through the whole Body of sin. Not killing one sin and sparing another; like *Saul*, who made a Cull amongst the cattell, sparing the fattest. So indeed do some deal by their lusts, mortifying some, not others; their fat, pleasurable, profitable sins, these they will spare, as serviceable to them. So doth not the true mortified person. He dealeth impartially; setting himself against all sin, secret sins as well as open, small sins as well as great. He doth not willingly spare any. Where this work is partial, it evidenceth it not to be right. Dying to sin imports an-universall Cessation from sin.

2. Springing from an inward Principle.

2. It springeth from an inward principle, from an inward change in the heart. This is the difference betwixt a man that is bound and a man that is dead. Each ceaseth from motion; but the one (the dead man) doth it from an inward principle; he hath neither power, nor will to move: The other from outward restraint; He would move, but cannot. Thus do wicked men sometimes cease from sin, abstain from the outward Acts of sin; but no thanks to them, there are some restraints upon them: In the mean time their will is the same that ever it was. As it is with a thief in the Prison, being manacled, and shackled, now he ceaseth from robbing, and pilfering; but yet it may be he is as very a thief as ever he was. The outward act is restrained, but the

the inward disposition not changed. But in a regenerate person there is an inward change, from whence this cessation proceedeth. This *Practicall* Mortification springs from an *Habituall* Mortification. His heart is turned from, and against all sin, dead to it. He doth not finde that taste, that sweetnesse in sin which sometimes he did : Nay, he loatheth, abhorreth it, he hath a secret *Antipathy* against it ; against sin as sin. And thereupon it is that he endeavours the Mortification of it ; As a man that killeth a *snake*, not out of any particular quarrell which he hath against it, but out of that generall enmity that is betwixt his nature and the whole brood *Gen. 3. 15.* of *Serpents*.

Now bring we our supposed *Mortification* to these Touch-stones. Is it so *Universall* ? springing from such an *inward Principle* in the soul ? Reaching to all sins ? proceeding from an inward change in the heart ? If so, now conclude it, we are in the number of those who are *planted together with Christ in the likeness of his Death*. Otherwise, our *Cessation* from sin being only *partiall* or *occasionall*, this evidenceth it to bee no true Mortification.

This Triall being made, now two sorts of persons come to be dealt with. Such in whom this work is begun : Such in whom it is wanting : A word or two to Each.

*Use. 2.* For the former, let them be taught whe-

Application to mortified persons: Let them glory in Christ whither to give the praise and glory of this work; viz. to *Jesus Christ*. He it was that merited this benefit for them; and he it is that effecteth it in them, by letting out and sending forth the vertue of his death, making it efficacious in them for the killing of the *Body of sin*. This could we never have done of our selves; If it be done, If the work of Mortification be begun, If there be an *Habituall* Mortification wrought in the soul, this is the work of *Jesus Christ*, a fruit and effect of his Death. That is the *Stock* from whence this *Mortifying vertue* issued; And therefore not unto our selves, but unto him be the glory of the work: *Paul* will glory in nothing but in the *Crosse of Christ*, by which he was crucified to the world, Gal. 6. 14.

Application to unregenerate persons: who are

1  
Exhorted to seek after this work.

Use. 3. For those which want it. Let them be first *Exhorted*, then *Directed*.

1. *Exhorted* to seek after this blessed work; never to give rest unto their souls untill they finde such an *habituall* *Mortification* wrought in them. Arguments or Motives I shall need no other then those which I have hinted already: If we be not thus *dead with Christ*, we shall never *live with him*: If wee be not thus *Crucified*, mortified with him, we shall never be *glorified* with him. If wee be not thus ingrafted in the *likenesse of his death*, we never shall be in the *likenesse of his resurrection*.

2  
Directed to go to the crosse of Christ.

2. *Directed* how to attain what they desire: in what way, and by what means this blessed work

work may be both begun and carried on. Go to the *Crosse of Iesus Christ*: That is the *Stock* from whence must issue this mortifying vertue, for the crucifying, killing of sin. It is not all our own *Purposes, Resolutions, Promises, Vowes, Covenants, Indeavours, Undertakings* in our own strength, that will effect the mortifying of sin: No, this is the work of a *supernatural power*, a fruit and effect of the *death of Iesus Christ*. And therefore whoever of us would have this work wrought in us, let us have recourse to his *Crosse, his Death*; and that in a three-fold way; By way of *Meditation, Application, Imitation*.

1. By way of *Meditation*: Seriously, upon sad and deliberate thoughts consider and contemplate the *Death of Iesus Christ*; how shamefull, how painfull, how bitter it was: How he being the *Eternal Son of God*, drank the Cup of his Father's wrath, and that for the sins of the World; to the end that he might free and deliver sinners from *sin*; not onely from the *guilt*, but also from the *power* of it. He died unto *sin* once (as the Apostle speaketh in *ver. 10. of this Chapt.*) for the expiating, for the abolishing of *sin*: And shall we live in that for which he died? What were this, but (in as much as in us lyeth) to make the death of Christ of none effect? This Meditation being seriously wrought upon the heart, wil be of speciall force to cause it to rise against *sin*. What, did *sin* cost the Lord of life so deer? Was the nature of sin so heinous, that nothing but the blood

By way of Meditation.

of



of the Son of God, could expiate it? Did he cast him into such a bloody agony, such a hell of sorrowes? What, was he made a curse for sin; and shall we yet live in it? Did he die for sin, and shall not we die to it? Suffer we this Mediation to sit upon our hearts, untill it hath made an impression upon them.

2. By way of Application.

2. To Meditation joyn Application. Generalities do not affect. And therefore bring we this generall truth home to our selves by a particular Application. Thus Christ died for the sins of the world, and for my sins: *Who gave himselfe for our sins, (Gal. 1.4.) that he might deliver us from this present evill world.* *Who loved me, and gave himselfe for me, Gal. 2.20.* Thus bring we home the death of Jesus Christ by faith. Applying first the *merit* of it unto our selves. By the eye of faith behold we all our sins fastned to the Crosse of Jesus Christ, and our selves discharged from the *guilt* of them by that plenary satisfaction imputed unto us through faith. Then hang upon the Crosse of Christ, by faith sucking vertue from it: as the Graft sucketh juice from the Stock where in it is engrafted, so suck we vertue from Christ, and his death, for the mortifying of sin; by faith depending upon him for a continued influence of his grace and Spirit, that so he may work that in us which he hath merited from us; freeing us from the power, as well as for the *guilt* of sin.

3. By way of Imitation.

3. To Application (in the third place,) now add Imitation, which now cometh in the right place.

place. We have seen how Christ died, what kind of death his was. His death was a *true* death, a *voluntary* death, a *violent* death, a *painfull* death, a *lingring* death. Propound we this as a *pattern* for our Imitation; writing after this *Copie*, indeavouring to find the like death in our selves in respect of sin. A *true* death, a true separation of our souls from the body of sin. A *voluntary* death, that we may willingly die unto sin, in obedience to the Will and Command of our heavenly Father. A *violent* death, that we mortifie sin whilest it might yet live. A *painfull* death, that we affect and afflict our own hearts with godly sorrow for those sins, whereby we have offended so gracious a God. A *lingring* death, that we die daily, every day indeavouring to weaken the body of sin more and more. So *dying*, we shall *live*, live the life of *Grace* here, and *Glory* hereafter. So much the later part of the Text assures us, to which I now come: *If we have been planted together in the likenesse of his death,*

*We shall be also in the likenesse of his Resurrection.*]

Here have we the *second Part* of the Text; and therein the Apostles *Position*, or *Inference* deduced from, and built upon his former *Supposition*. *If we have been, &c: we shall be also, &c.*

*We shall be also.*] *Ἀλλὰ καὶ* (saith the Originall,) which the Vulgar *Latine*, (by a small mistake (as may be supposed) reading for *ἁλλὰ καὶ*, *ἀλλὰ καὶ*) renders *Simul etiam*, Together

The second Part of the Text.

The words explained.

Vide Beza. Gr. Annot.

ther also; but more properly *Erasmus*, and after him *Beza*, *Nimirum etiam*; *Even so*, so also.

Ἀλλὰ καὶ τῆς  
ἀναστάσεως  
ἰσόμεθα.

*We shall be in the likenesse of his Resurrection.*] In the Originall the sentence is *Ellipticall*, and imperfect: the words running thus, [*We shall be of his Resurrection.*] Now what word, or words shall be called in for the making up this defect, and completing of the sense, is a question. *Erasmus* supplies it by *Participes erimus*, [*Even so we shall be partakers of his Resurrection*:] that is, we shall be in the number of those to whom the Resurrection of Christ, (the benefit thereof,) doth appertain. But (as *Beza* notes upon it) the Phrase in the Originall, (ἐν τῇ ἀναστάσει, *to be of his Resurrection*;) will hardly admit that sense. Others more firly make up the defect, by calling in those words in the former part of the verse, the *Antecedent* part of the *Proposition*, which are to be repeated ἐν τῇ κοίτῃ, in common, viz. *We shall be planted together in the likenesse.* [If we be planted together in the likenesse of his death, we shall be also planted together in the likenesse of his resurrection.] The like defective expression (as *Beza* parallels it) we meet with, *John* 5. 36. *I have a Testimony*, (saith our Saviour) *greater then of John.*] So the Originall hath it, Μείζων ἢ Ἰωάννου, *majus Johannis*, greater then of John, viz. then that *Testimony* of John. So here, If we have been planted together in the likenesse of his death; even so, σὺμμετοίχοι ἰσόμεθα τοῦ ὁμοιω

*last. We shall be also planted together in the likeness of his Resurrection.*

The words being thus rendred and opened, they hold forth unto us two main Doctrinall Propositions, answerable to those in the former part.

1. *That all true believers being made conformable to Christ in his death, they shall be also in his Resurrection.*

Two Doctrinall Propositions.

2. *This their conformity with Christ in his Resurrection, is wrought in them by a vertue flowing from Christ and his Resurrection.*

Thus is it betwixt the Graft and the Stock. The Graft being dead with the Stock, (seeming so to be) in the winter, it reviveth with it in the Spring. After the *Winters* death, it partakes of the *Springs* Resurrection: And thus it obtains by a vertue issuing from the Stock, transfusing sap and juice into it: Even thus is it betwixt *Christ* and the *believer*: The beleiever being dead with *Christ* here, (dead to sin, as he died for sin,) he shall be raised with him. Being conformed to him in his death, he shall be also in his Resurrection; And that by a vertue flowing from him, and his Resurrection. Both comprehended under this phrase of being [*engrafted in the likeness of his Resurrection.*] I shall insist upon them severally. Begin with the former.

*Believers being made conformable to Christ Proposit. 1.*  
*in his death, they shall be also in his Resurre-* Believers con-  
*ction.] Being engrafted in the likeness of the* formable to  
*one, they shall be also in the likeness of the* Christ in his  
*other.* Resurrection.



other. They shall be *engrafted in the likenesse of his Resurrection*; that is, they shall be made partakers of a Resurrection which carries with it a resemblance, a likenesse of his Resurrection.

*Instar ejus resurgens.* H.  
Glorius ad  
Text.

*Quest.* But what *Resurrection* is this? Here is the first and main Question.

A twofold Resurrection.  
{ Corporall.  
{ Spirituall.

*Ans.* For answer whereunto, we may take notice of a two-fold *Resurrection* spoken of in Scripture; a corporall, a spirituall Resurrection; the one of the *Body*, the other of the *Soul*. The later of these is the *first Resurrection*, so called (as it is commonly taken) by Saint *John*, *Revel.* 20. 6. where he pronounceth them blessed, who have their part in the *first Resurrection*.] True indeed, the *Resurrection* there spoken of, is properly a generall Resurrection of whole Churches and Nations; like that of the restoring of the people of the Jews, which was represented unto the Prophet *Ezekiel*, by the resurrection of those dry bones, *Ezek.* 37. And is called by the Apostle, *Life from the dead*, *Rom.* 11. 15. Such a Resurrection shall there be of the Church after the thousand years, (a set time determined and appointed by God;) it shall be raised up from a low estate to a flourishing condition, chiefly in regard of spirituall Priviledges. This is the *first Resurrection*, (saith the verse fore-going.) But to have part in this *first Resurrection*, is, not barely to live in those times, to be eye-witnesses of that Church-state, but to share in it; to feel the power and efficacy of those means, those Ordinances, which

which shall then be plentifully afforded, and powerfully dispensed, in the quickning of them spiritually, in raising them up from the death of *sin*, to the life of *grace*. This is a *Resurrection*, the *first Resurrection*, the Resurrection of the *soul*: The other, the *second Resurrection*, the Resurrection of the *body*; of which the Apostle discourseth in that 1 *Cor.* 15. and frequently elsewhere.

*Quest.* Now which of these shall we conceive the Apostle to aim at here in the Text? And which of these is it that carries such a Resemblance of the *Resurrection of Jesus Christ*?

*Ans.* To this it is variously answered. A- The Text by amongst expositours, some are for the one; o- some understanders for the other. *Chrysostome, Origen, Ter-* stood of the *former.* *ullian*, with divers other after them, understand it of the former, the *second Resurrection*. And they contend, it must be so understood. How else saith the Apostle here, *We shall be also of his Resurrection*? speaking not in the *present*, but in the *future tense*; not *sumus*, but *erimus*; not *we are*, but *we shall be*. Now (say they,) as for that *first Resurrection*, that *past* already with believers. In this sense *Hymenaeus* and *Philetus*, and their followers, were not mistaken, when they held that *the Resurrection was past already*, 2 *Tim.* 2.18. True, it is so, being understood onely of the *first Resurrection*, the Resurrection of the *soul*, that *past* in a regenerate person, in whom the work of *Sanctification* is begun, he is already

raised from death to life. But there is a *second Resurrection*, a Resurrection of the *body*, which they heretically denied, and that is to come. And of that (say they) speaketh the Apostle here in the Text, [*If we have been planted together in the likenesse of his death, we shall be also of his Resurrection.*]

By others of  
the later.

2. Others, and that the greatest part, understand it rather of the former of these, the *first Resurrection*, the Resurrection of the *soul*, when it is raised from the death of sin, to the life of righteousness. Of this speaks the Apostle in the verse fore-going, [*That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newnesse of life.*] And of this Resurrection it is, (say they) that here he speaketh; the *first Resurrection*.

Why the Apo-  
stle here useth  
the future tense

*Object.* But how then, saith he, *We shall be*; speaking of believers? *We shall be planted in the likenesse of his Resurrection*? What, are they not so already? Upon their believing on Christ they are engrafted with him in the likenesse of both these; both of his *Death*, and *Resurrection*. Being regenerated, they have both the parts of *Sanctification* wrought in them; not onely *Mortification*, but also *Vivification*. As they are dead to sin, so they are quickned, and raised to a new life.

The first Re-  
surrection im-  
perfect.  
*Beza Gr.*  
*Annot.*

*Ans.* To this *Beza* returns answer. True, they are so, but they are so but in part. The work is but *imperfect* in them. As they are but in part dead, so they are but in part raised

to newnesse of life. Such a mutuall, both *Relation*, and *Proportion*, there is betwixt these two; this *death*, and this *life*; this death of *sin*, this life of *grace*. Where the one is, the other is. But as the one is *imperfect*, so is the other: And so as the one increaseth, so doth the other. And hereupon (saith he) the Apostle chooseth rather to speak in the *future*; then in the *present* tense: rather we *shall be*, then we *are*, or *have been*: because as we are not yet quite dead unto sin, there being still some remainders of corruption left in the soul; so neither are we wholly raised from the dead to a new life. Only the work is begun, daily increasing more and more, untill it shall come to full perfection in heaven. And therefore, saith the Apostle, *We shall be also in the likeness of his Resurrection.*

*Quest.* Now, which of these wayes shall we take? Which of these *Expositions* shall we pitch upon?

*Ans.* Truth is, Each carries a fair aspect with it. And (for my own part) I see no inconvenience in taking them in both: Onely I must acknowledge, the *later* of them I look upon as most properly and principally intended and aimed at by the *Apostle*; yet so as not excluding the *former*. In such a joynt sense that phrase of the *Apostles* is expounded, *Phil. 3. 10.* where he maketh it his wish, that he might *know the power of Christ's Resurrection*; that is, that he might by experience find the same power put forth in him, which

Both may here be understood, though principally the later.



raised Christ from the dead, working in him a double Resurrection; first, raising him from the death of sin to the life of grace here, and then from the death of nature to the life of glory hereafter. And in a like joynt sense are we to understand the same Apostle in the 8<sup>th</sup> verse of this Rom. 6. *If now we be dead with Christ, we believe that we shall also live with him.* Live with him, viz. in the life of grace on earth, and glory in heaven: Both which make up one and the same life; onely differing in degree; whence it is that they are both comprehended under that one word of *Glorification*, Rom. 8. 30. *Whom he justified, them also he glorified;*] Glorifieth here in this life in *Sanctification* begun, in the life to come in *Sanctification* perfect: *Grace is Glory inchoated, Glory is Grace consummated.* And thus not unfitly may we understand the language of the Text, as intending this twofold Resurrection; the first Resurrection, whereof Christians in measure already are, and shall be made partakers in this life: the second Resurrection, whereof they shall be made partakers in the life to come. And of each of these, we shall find it true which the Apostle here insinuates in the Text, that they carry with them a Resemblance of the Resurrection of Jesus Christ: Each of them is ὁμοίωμα ἀνάστασεως αὐτοῦ, a Representation of his Resurrection. The truth hereof I shall shew you, by comparing the one with the other: And this I shall do severally; beginning first with the first.

Each carrying  
a Resemblance  
of Christ's Re-  
surrection.

1. The first Resurrection, the raising up of the soul from the death of sin to the life of righteousness; this is a work which carrieth with it a resemblance of the Resurrection of *Jesus Christ*. A resemblance of a Resurrection, and of his Resurrection. Of a Resurrection in generall; of his Resurrection in particular. Touch upon each distinctly.

1. In the generall. This *spirituall Resurrection* carrieth with it a resemblance of a corporall Resurrection. It is *ἀνοίωσις ἀναστάσεως*. And hence it is that we find it so familiarly set forth under this expression: *If you be risen with Christ*, Col. 3. 1. *He hath raised us up together*, Ephes. 2. 6. Bring them together, we shall find the one answering to the other. See it in five of six particulars.

1. They are alike in the Order of the work. Resurrection presupposeth a Death going before it: A man must first die before he can be capable of a Resurrection. Herein lieth the difference betwixt Resurrection and Resuscitation; the raising a man from his bed, and from his grave. In the one he is raised onely from sleep, in the other from death. This is peculiarly *ἀνάστασις, resurrection*: Which word, however it may be sometimes used for any kind of raising again, As Luke 2. 34. it is opposed to falling: [Behold this Child (meaning *Jesus*) is set for the falling and rising again of many in Israel.] *Ἀνάστασις* opposed to *πλῶσις*; yet most commonly in Scripture phrase it imports a raising from the dead. And such is

1. The spiritual Resurrection carrieth a resemblance,  
  
1. In general, of a corporall Resurrection.

1. Resemb. In the Order of the work.

this *spirituall Resurrection*. It is such a Resurrection as presupposeth a *Death*: So much the Text giveth us clearly to understand, [*If we have been engrafted in the likenesse of his death, we shall be also in the likenesse of his resurrection.*] Such was the Resurrection of *Christ*; He first died, before he rose again. And such is the Resurrection of the *Christian*, a resurrection which in order followeth a *death*: The Christian must first *die to sin*, before he can be raised up to this new life, this life of *Righteousnesse*. This is the order which the Spirit of God in Scripture every where prescribeth and layeth down, *Psal. 34. 14. Depart from evill, and do good, Isai. 1. 16, 17. Cease to do evill, learn to do well, 1 Pet. 3. 11. If any man will love life, and see good dayes, let him eschew evill, and do good.* As in naturall works, *Privation* goeth before *Generation*; so in this *spirituall* work, *Privation* must go before *Regeneration*. A thing must put off its old form, and cease to be what it was, before it can put on another form, and become what it was not. Thus must a Christian first put off the *old man*, before he can put on the *new*, *Ephes. 4. 22, 24.* He must cease to live the life of *sin*, before he can live the life of *grace*.

True, in *time*, these two go together; but in *order*, the one goeth before the other; as *Death* doth before *Resurrection*. A man is not capable of a corporall Resurrection untill he be dead; There must first be a separation of the soul from the body: And so must

must it be here. Before man can be made partaker of this spirituall Resurrection, he must die to sin; There must be a separation of his soul from the body of sin; otherwise he can never live unto God. *Mortification* in order goeth before *Vivification*.

*Applic.* Which (by the way) may convince many to be as yet strangers unto this blessed life: However (happily) they may perform many duties and services unto God, yet they do not live unto God. How should they? they never yet knew what it was to die, to die unto sin. Their souls are not yet separated from the body of sin: they are not turned from, and against all sin. Some sins there are which their soules do yet cleave unto, are wedded to; they like them, love them, and live in them. Against such the evidence is too clear, they are strangers unto this Resurrection, which in order followeth after death. Here is a first resemblance.

2. This spirituall resembles a corporall Resurrection, as in the Order, so in the Nature of the work. What is the Resurrection of the body? but a motion from death to life; a raising of a dead body from the grave of the earth to a new life, and that by the return of the soul unto it, which was for a time separated from it; inabling it to exercise the operations of a naturall life. And such is the spirituall Resurrection; a motion from death to life, from the death of sin, to the life of righteousness, caused by the return of the Spirit of God unto the soul, inabling it to exercise the operations of a spiri-

Some convinced to be strangers to this Resurrection.

2. Resemb. In the Nature of the work.



Spiritual Re-  
surrection,  
what.

spirituall life. Mark it: Such is this spirituall Resurrection.

*The quickning and raising up of a dead soul.* Such are all men by nature, dead men. *The hour cometh, and now is, when the dead shall hear the voice of the Son of God, &c.* John 5.25. *The dead, men dead while they live; living corporally, but dead spiritually: Dead in trespasses and sins, as Paul hath it. Ephes. 2.1. having no more power to do any work of the spirituall life, then a dead man of the naturall. And as dead, so buried. Their souls daily (as it were) putrifying and rotting in the grave of sinfull corruption. Such is the state of all men in their naturall condition, before the grace of God meet with them. Now this grace meeting with them, it quickens and raiseth them: [Even when we were dead in sins, he hath quickned us together with Christ, and raised us up together:] Ephes. 2. 5.6. Thus in the work of Regeneration, there is a new life put into the soul: And that by the return of the Spirit of God into it. At the first Creation of man, man himself being made after the Image of God, his soul was then a Temple, an habitation for the Spirit; which was to the soul, as the soul to the body, the very life of it. But upon man's fall, this Spirit forsook that habitation, and thereupon followed a spirituall death, the soul of man died. And in that state it continueth, under the power of this spirituall death, until that Spirit return again; which it doth in the work of Regeneration.*

And

And so returning, now it restoreth it to life again, enabling it to live unto God, and to exercise the operations of a spirituall life; to *live in the Spirit*; and to *walk in the Spirit*, (as the Apostle phraseth it Gal. 5. 16, 25.) to *live no longer to the lusts of men, but to the will of God*, (as St Peter hath it,) 1 Pet. 4. 2. Such is this work of *Renovation*, and in this respect not unlike a *Resurrection*.

3. In the third place, This *Spirituell* re- *Resemb. 3.*  
sembles the *Corporall Resurrection*, as in the *In the Integrity*  
Order and Nature, so in the *Integrity* of the *ty of the work.*  
work. Such is the *Corporall Resurrection*, a  
raising up, not of some one, or more mem-  
bers onely, but of the whole body. And  
such is this *Spirituell Resurrection*; It is a  
raising up of the *whole man*. Even as I said  
before of *Mortification*; It is an entire work,  
running thorow the whole man, and tho-  
row the whole body of sin: A separating  
of the soul not onely from some one sin, or  
many sins, but all sins. Even so is *Vivification*  
a through work, going through the *whole*  
*man*. Hence is it that we finde it called a *Put-*  
*ting on the New man*, Eph. 4. 24. intimating that  
this work of *Renovation* it is an entire work;  
passing through the whole man; through all  
the *faculties* of the *soul*, all the *members* of  
the *Body*. It is *Pauls* prayer for his *Thessalo-*  
*nians*, 1 Thes. 5. 23. *Now the very God of peace*  
*sanctifie you wholly*, (*ὁλολογῆς* the whole man  
in every part;) and I pray God that your whole  
*Spirit, Soul and Body* be preserved blamelesse  
unto

unto the coming of our Lord *Iesus Christ*.] Where truth of *Sanctification* is vouchsafed, the whole man partakes of it. No part of *soul* or *body* in a Regenerate person but feels the vertue of the spirit of *Grace* purging out old corruption, infusing new qualities. In the *Soul*, the *understanding*, that is renewed, [*Be ye renewed in the spirit of your minde*, Eph. 4. 23.] and that by putting a new light into it, [*Ye were sometimes darknesse, but now yee are light in the Lord*, Ephes. 5. 8. The *Will* and *Affections* they are renewed, having new *Motions*, new *Inclinations*, new *Dispositions* put into them; new *desires*, new *feares*, new *loves*, new *joyes*, new *sorrows*, new *hopes*, new *confidences*. In the *Body*, all the members are renewed in respect of their *Obedientiall faculty*, being no longer what they were, *Instruments of unrighteousnesse unto sin*, but *Instruments of Righteousnesse unto Holinesse*, Rom. 6. 13. Thus the beleever being in *Christ*, he is made a *New Creature*. *Old things are past away*, *All things are become new*, 2 Corinthians 5. 17. Thus doth the *Grace of Christ*, equalize the *sin* of *Adam*. *Adams sin*, like a desperate *poyson*, it spread it selfe through the whole man, infecting all, bringing death upon all. So doth the *Grace of Christ*, like a *Soveraigne antidote*, it diffuseth it self through the whole man, healing, restoring, renewing all: The *salve* is as large as the *soare*. Here is a third *Resemblance*, in the *Integrity* of the work.

4. See a fourth, in the *Difficulty of the work*. *Resurrection* is a work of difficulty. To raise up a dead body from the Grave, is a work that transcends the power of nature. In no one thing did *Christ* more manifestly, and mightily declare himself to be the *Son of God* then in this, in raising up others and himselfe from death to life. Declared to be the *Son of God with power*, by the *Resurrection from the dead*, *Romans 1.4.* ] And such is this *spirituall Resurrection*; the raising up of a dead soul from the grave of sin, to an heavenly life: It is a work which men or Angels cannot do; In respect of difficulty, no ways inferiour to a *Resurrection*: A work of a mighty, almighty power. So the *Apostle* setteth it forth, *Ephesians 1. 19, 20.* Where he prayeth for his *Ephesians*, that, amongst other things, they might know (know by experience,) what is the exceeding greatnesse of his power towards them which beleeve: According to the working of his mighty power which hee wrought in *Christ*, when hee raised him from the dead. ] Such is that power which God manifests in raising up dead souls from the death of sin to the life of Righteousnesse, it is *ὑπεράλλοον μέγεθος τῆς δυνάμεως*, exceeding greatnesse of power, no less then that *ἐνέργεια τοῦ καρδίας τῆς ἰσχύος*, that effectuall working of the power of his might, which hee put forth in raising *Christ* from the grave.

*Applic.* Much then are they mistaken, who



Conversion  
more then a  
Morall swasi-  
on.

who conceive the work of the *holy Ghost*, in producing and breeding *faith* and *Holinesse* in the soul, to be no more but a *morall swasion*, to which it is in the power & choice of man himself to yeeld or not to yeeld. Surely such a *swasion* cannot be said to be the working of Gods *mighty power*, like that wherby he raised Christ from the dead. *Resurrection* imports more then a swasion. They are not all the Arguments and perswasions that can be used, that will raise a dead man from his grave. There must be a new principle of life put into that liveless carkass to give motion to it. So is it here. They are not all the most perswasive Arguments that can be suggested to, and pressed upon a dead soul, that can cause it to arise from the dead. There must be a principle of a spirituall life breathed in the face of it, by the Spirit of God, before it can awake and arise.

Why men are  
called upon to  
arise, which of  
themselves  
they are not a-  
ble to do.

*Obj.* But why then are men themselves called upon so to do? *Awake thou that sleepest, and stand up from the dead, &c.* So the Apostle exhorts *Eph. 5. 14.* speaking from the prophet *Isa. cap. 60. 1.* (as it is commonly taken,) or rather (as *Beza* notes it) *cap. 26. 19.* It should seem then, that man hath some power in himself to perform what here he is put upon.

The Exhorta-  
tion *Eph. 5. 14*  
directed to Be-  
lievers.

*A.* To this it is answered. As for that exhortation, it may be conceived to be directed to *believers*; Even they sometimes sleep: So did the *five wise Virgins*, as well as the *foolish*. *All slumbred and slept, Mat. 25. 5.* And they may seem sometimes to fall into a *dead sleep*, through  
[the

the surprizall of carnall security. Now, as for them, the Exhortation is not vain, to call upon them to awake and arise, in as much as they are able to do this by the power of that spirit which they have already received. But suppose it be directed to others, men *dead in trespasses and sins*, yet such Exhortations are not uselesse unto them; In as much as through those channels God is pleased to convey his *grace* and *spirit*, wherby he enables them to do what hee requireth from them. Thus in raising *Jairus his daughter* from the *death-Bed*, our Saviour calls to her, *Talitha Cumi, Damosell, arise*; Mark. 5. 41. And in raising *Lazarus* from the *grave*, he cries unto him, *Lazarus come forth*; Joh. 11. 43. not that either the one, or the other had power of themselves to do what was commanded, but there was a power went forth together with the word; like that which went forth with that *Creating word* at the first; God said, *Let there be light, and there was light*; Gen. 1. There was a power went forth with the word, giving a being to that which was not. Thus doth God *call things which are not, as if they were*; Rom. 4. 17. By his word making things to be what they were not. And thus doth he call upon dead souls to awake and arise; by and through his word conveying that spirit and power unto his Elect, wherby they are enabled to do what of themselves they cannot. The *first Resurrection* is a work of no lesse power, no lesse difficulty, then the second.

Such exhortations not uselesse to others.

5. To these adde, in the fifth place, *Resemb.* 5.  
This

In the indisposition of the Subject.

This spirituall resembles the corporall Resurrection in the *Indisposition of the Subject*. A dead Corps lying in the grave, it hath no disposition, no aptitude, no inclination to rise again. As it cannot raise it selfe, so neither can it do any thing in a way of tendency towards its own resurrection. It can no wayes fit, or prepare it self for it: Nay, it cannot so much as *will*, or *desire* it. Even such an *indisposition* is there in a dead soul to this first Resurrection. A soul dead in sin, as it cannot raise it selfe to the life of grace, so neither can it do any thing which tendeth that way. Such an *Impotency* is there in man since the fall: All are now by nature *indevils*, without power. [*When we were yet without strength, Christ died for us, Rom. 5:6.*] Not able to contribute ought towards this blessed change. Not able to do any thing by way of preparation, to fit themselves for the receiving of the grace of God: no, nor yet so much as *will* and *desire* it: when the grace of God first meeteth with man, it findeth him a *meer patient*, like a dead body lying in the grave, having only a *passive capacity*, rendring him a subject capable of receiving the impressions of grace, and so of having a new life put into him.

Man hath not only an outward, but an inward Impediment to this Resurrection.

So indisposed is man naturally to the work of God's grace; not only having an *outward Impediment*, (as *Papists* and *Arminians* would have it,) like a *Prisoner*, (as some of them frame the similitude,) who having fetters upon his legs, cannot walk; but yet he hath an inward

inward power in himselfe so to do, if that outward impediment were removed. Not onely so, but man hath also an *inward impediment*: Being like a *dead carcass* lying in the grave, which though all the grave-clothes be taken from it, yet it cannot move nor stir, untill a new life be put into it: Until God doth breathe the breath of a new life into the soul, the man is whole indisposed unto this blessed change.

I might go a step further, and shew you how he is not onely indisposed to this life, but *averse to it*. In which respect the *first Resurrection* goeth beyond the *second*. The *second Resurrection* meeteth with a Body, which though of it selfe it be indisposed to live again, yet it maketh no resistance, no opposition against its own resurrection. But in the *first Resurrection*, when God cometh to raise up a dead soul from the grave of sin, he findeth it not only indisposed, but *opposite to it*, making resistance against the work of his grace: *Ye stiffe-necked and uncircumcised in heart and ears, ye do alwayes resist the Holy Ghost: As your fathers did, so do ye,* (saith Saint Stephen to the Jewes,) Acts 7. 51. To these I might yet add one more.

6. This spirituall resembles the corporall Resurrection in the *efficient causes* of it; and that both *Principall*, and *Ministeriall*, and *Instrumentall*. In the *second Resurrection*, the Resurrection of the body, the *Principall Efficient* is God himselfe; the *Ministeriall*, the *Angels*;

Man not only indisposed, but averie to this Resurrection.

Resemb. 6.

The Efficient Causes of it.

M

gels;



Revel. 2. &amp; 3.

Numb. 10. 2.

gels, the *Instrumentall*, the sound of a *Trumpet*. You have them all together, *1 Thes. 4. 16.* *The Lord himselfe shall descend from heaven with a shout, with the voice of an Archangel, and with the Trumpet of God, and the dead in Christ shall arise.*] Now see a resemblance of all these in the first Resurrection. The same *Principall Efficient*; God. God quickneth the dead, *Rom. 4. 17.* as dead bodies, so dead souls. The like *Ministeriall*, and *Instrumentall Cause*. Herein God maketh use of his *Angels*, and of his *Trumpet*: His *Angels*, the *Angels of the Churches*, the *Ministers of the Gospell*, whom he now sendeth forth to gather together his *Eлект* from the four winds, from one end of Heaven to the other, *Mat. 24. 31.* His *Trumpet*, is his word in the mouth of his *Ministers*. A *Spirituall Trumpet*, shadowed out by those *silver Trumpets* under the Law, by the sounding whereof the *Priests* called the people to the publick Assemblies on earth. Thus do the *Ministers of the Gospell*, by lifting up their voice like a *Trumpet*, (as it is given in charge to the Prophet *Isaiab*, *Isai. 58. 1.*) by preaching and publishing the Gospell, they call men to the Kingdom of God; Hereby awakening and raising them up. *The hour is coming, and now is*, (saith our Saviour) *when the dead shall hear the voice of the Son of God, and they which hear it shall live*, *John 5. 25.* Men dead in sin hear the voice of Christ in the Ministry of his Word, and thereby (the Spirit concurring with

with the *Ordinance*, and giving efficacy to it,) they are quickned and raised up to a new, spirituall, and heavenly life; Even as dead bodies shall be at the last day raised from their graves by the voice of an Arch-angel, and sound of a Trumpet.

Thus then you see this *Generall* made out: How that the first resurrection, the resurrection of the soul from the death of sin, to the life of righteousness, carries with it the resemblance of [a] Resurrection, resembling it in the Order, in the Nature, in the Integrity, in the Difficulty of the work, in the Indisposition of the Subject, in the Efficient Cause of it, both Principall, Ministeriall, and Instrumentall.

Now come we (in the second place) to see how it resembleth the Resurrection of Christ, So it doth. It is *ὁμοιωμα ἀναστρέψεως αὐτοῦ*, the *similitude of his resurrection*. That it is so, will appear in four or five particulars: The Principals whereof we shall find hinted unto us in the verse before the Text, in the latter part of it; where the Apostle saith, that *We are buried with Christ by baptisme into death.* That like as he was raised from the dead to the Glory of the Father, so we also should walk in newnesse of life.] In which passage we may take notice of two things touching the Resurrection of Christ, both usefull to our present purpose. 1. That he was raised to a new life. 2. That he was raised up to the Glory of God the Father. The former of these

2. The spirituall Resurrection resembles the Resurrection of Christ,

Two generall Resemblances taken from the verse fore-going.

is insinuated: [*Like as Christ was raised from the dead, so we also should walk in newnesse of life:*] intimating, that Christ was raised up to a new life. The other expressed, [*Christ was raised from the dead to the Glory of the Father.*] So Beza, and others read it, [*To the Glory,*] conceiving the Preposition *διὰ* put for *πρός*, By for To. The like we find 2 Pet. 1.3. [*Him that hath called us to glory and vertue.*] The Originall hath it, *διὰ δόξης*, by glory, put for *πρός δόξαν*, to glory, as our Translation renders it. So here, Christ was raised from the dead by the Glory, i.e. to the Glory of the Father. And in both these we shall find the Christian's spiritual Resurrection resembling his corporall Resurrection.

Generall 1.

In the newnesse  
of his life.

Such was the  
the life of  
Christ after his  
Resurrection.

1. In the newnesse of life whereunto he is raised. Christ was raised to a new life, a life different from that which before he lived. Herein did his Resurrection differ from the Resurrection of those others whom we read to have been raised again from the dead. In the Old Testament, the son of the widow of Zarephath, 1 King. 17. 22. the Shunamites son, 2 King. 35. 36. the man that was cast into Elisha's Sepulchre, and touched his bones, 2 King. 13. 21. In the New Testament, the son of the widow of Naim, Luke 7. 15. Jairus his daughter, Mat. 9. 25. Lazarus, John 11. 43. Tabitha, or Dorcas, Acts 9. 40. All these were raised from the dead, but they were raised to the same life which formerly they lived.

lived. But so was not the Lord Jesus: He was raised up to a *new life*, new both for kind and continuance. For kind, he was raised from a *naturall*, to a *spirituall* life: for continuance, he was raised from a *mortall*, to an *immortall* life. And herein the Christian's first Resurrection carries with it a resemblance of his Resurrection. Being

Such is the Christian's life.

1. In the *Generall*, a raising up of the soul to a *new life*: [*That we should walk in newnesse of life*,] *ἡ ἀνὸς ἰντι ζῶνς*, put for *ζῶν καὶ νῆν*; Newnesse of life, for a new life. Such is the Christian's life, to which he is raised in and by his spiritual Regeneration; A *new life*. That it is so, and in what respects it may be said so to be, I shewed you at large in opening of the former verse: I shall now only remind you of the heads. It is a *new life*, having a new principle, a new rule, a new end, ordered after a new manner.

1. In the generall, a new life.

1. Having a *new Principle*. Before regeneration, what was the principle of his life? why, the *Flesh*. The unregenerate person is one that *walketh after the flesh*, Rom. 8.1. that is, sinfull corruption; whereunto all meer naturall men are *servants*, (as Peter describeth those pernicious seducers, 2 Pet. 2.19.) Out of this principle it is that they *walk*, being themselves acted by the *spirit of Satan*, as Paul saith of his Ephesians, Ephes. 2.3. *In times past ye walked after the Prince of the air, the spirit that worketh in the children of disobedience.*] This was the old Prin-

1. Having a new Principle.



ciple. But now behold a *new Principle*: even the *Spirit of God*, that *Spirit of Holiness*, or *Sanctification*, (as *Paul* calleth it, *Rom. 1. 4.* πνεῦμα ἁγίων, that *Spirit* which dwelt in the humane nature of *Christ*, and raised him, that also dwelleth in every true believer. So saith the *Apostle*, *Rom. 8. 11.* 2 *Tim. 1. 14.* where speaking of the *Spirit of God*, he calleth it an *indwelling Spirit*. Even as the soul dwelleth in the body, so doth this *Spirit* dwell in the soul of a regenerate person, animating and actuating it. Whence it is that the believer is said to *live in the Spirit*, *Gal. 5. 25.* and to *walk in the Spirit*, *ver. 16.* and to *walk after the Spirit*, *Rom. 8. 1.* and to *be led by the Spirit*, *ver. 14.* and to *serve in newnesse of Spirit*, *Rom. 7. 6.* καὶ ἐν πνεύματι, put for πνεύματι καὶ ἑνός; *newnesse of Spirit*, for a *new Spirit*; even the *Spirit of God*, by which believers are acted, and according to the dictates, directions, motions whereof they now order the course of their lives, and conversations. Thus is the regenerate man's life a *new life*, having a *new Principle*.

3. A new Rule.

2. And secondly, a *new Rule*. What is the unregenerate man's rule which he walketh by? Why, at the best, carnall reason. It may be, the *precepts of men*, humane Laws and Constitutions, which he dare not transgresse for fear of the penalty. It may be, *example*; Vivitur exemplo; the *custom of the times*, the *course of the world*: [In times past,

past, ye walked according to the course of the world, Ephes. 2. 2. *καὶ τὸν αἰῶνα τὸν παλαιόν*, *Mundaneitatem mundi*, (as the Syrian Interpreter, and Tremelius render it,) the world-*linesse* of the world. It may be his rule is to walk without rule: Such is the course of licentious persons, who walk (as Paul saith of some of his *Thessalonians*, 2 Thes. 3. 11.) *ἀτάκτως*, irregularly, disorderly, making their will their rule. But so doth not the regenerate person: His life is a regular life; his conversation is an orderly conversation. So David describeth the righteous man, *Psal.* 101. 23. He is one that disposeth his way, (as the Hebrew hath it,) that ordereth his conversation; walking by rule. And what rule? Why, the rule of the new creature: [As many as walk according to this rule, peace shall be upon them, and mercy, *Gal.* 6. 16.] which is the rule of the word, the rule of faith and obedience: According to this rule doth the regenerate person walk. It is David's prayer unto God for himself, *Psal.* 119. 133. Order my steps in (or, according to) thy word. And in the 9<sup>th</sup> verse of that Psalm, propounding the question, *Wherewith shall a young man cleanse his way?* he answers, *By taking heed thereunto according to thy word.* Here is a new rule.

3. A new End. What is the unregenerate man's end? In living he liveth to himselfe, to his own honour, profit, pleasure, ease. Still in whatever he doth, he reflects upon himself,

3. A new End.

making *selfe* the ultimate and last end of all. But now the *new creature* hath a *new end* of his life; not *himselfe*; but *God*: *None of us liveth to himselfe*, (saith the Apostle, Rom. 14. 7, 8.) *but whether we live, we live unto the Lord, &c.* Thus doth the true Christian live; *He liveth to the Lord.* 1. Acknowledging him to be his Sovereign Lord, and himselfe his servant, in duty bound to yeild obedience to him in doing, in suffering his will. 2. Framing and ordering his life and conversation according to his will in all things. 3. Depending upon him for protection, provision, wages. 4. Referring and applying his life in the whole course of it to his honour and glory: *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God*, 1 Cor. 10. 31. This a Christian should do: And this, so far as he is regenerate, he doth. And thus is his life a new life, having a *new end*.

4. Ordered after a new manner.

4. Ordered after a *new manner*. His conversation is a new conversation, far different from what it was. Time was, when it was a *vain conversation*. So Saint Peter calleth the conversation of all men before the grace of God meet with them, 1 Pet. 1. 18. *μὴ τὴν ἀναισθησίαν, a vain conversation*: And so it is: 1. Proceeding from the *vanity* of their minds, Ephes. 4. 17. And 2<sup>dly</sup>, In regard of the *unprofitablenesse, fruitlesnesse* of it: *Man weary themselves for very vanity*, (as Habakuk speaketh, Hab. 2. 13.) *What fruit had ye in those*

those things whereof ye are now ashamed? (saith Paul to his Romans here,) ver. 21. of this Chapter. A vain, and a carnall conversation, intending chiefly the fulfilling the lusts of the flesh: *We in times past had our conversation in the lusts of our flesh*, Ephes. 2.3. Perhaps it was a filthy conversation, like that of those wicked Sodomites, 2 Pet. 2.7. It may be, a blind, superstitious conversation, like that of Pauls before his conversion, Gal. 1.13. zealously bent against God, against his truth, servants, purity of worship, power of godliness: Such it was. But now behold a new life, a new conversation, viz. such a conversation, as becometh the Gospel, Phil. 1.27. a good conversation, Jam. 3.13. an honest conversation, 1 Pet. 2.12. a profitable conversation he that was ἀχρηστος, unprofitable before, is now εὐχρηστος, profitable to himselfe, and others, (as Paul saith of Onesimus,) Philim. 11, 12. An upright conversation, Psal. 37.14. an holy conversation, 1 Pet. 1.15. an heavenly conversation, Phil. 3.20. Thus is the believer raised as Christ was, to a new life. This in the Generall.

2. In Particular: This new life to which the believer is raised, resembles the life of Christ, both for kind, and continuance: For kind, it is a spirituall life; for continuance, an immortall life. Such was the life to which Christ was raised; therein differing from the life of others whom we read to have been raised again. They were raised up to the same

2. In particular, Resembling the life of Christ; being as his was.



same life which they lived before, to a *naturall* life, to a *mortall* life. A *naturall* life, so as they stood in need of meats and drinks, and such other supports of nature as they did before: When our Saviour had raised *Jairus his daughter*, he presently commanded to give her meat, *Luke 8.55*. And as a *naturall*, so a *mortall* life: They all died again. But it was otherwise with our blessed Saviour; The life which he was raised to, was a *spirituall*, an *immortall* life. A *spirituall* life, not upheld by creature-supports and comforts, as formerly it was. True, our Saviour did use some of the creatures after his Resurrection, as the story informs us of his eating the *broyled fish*, and *honey-combe*, which his Disciples gave him, *Luke 24.42*. But this he did not out of any *necessity of nature*, but onely for the confirmation of his Disciples faith in the truth of his Resurrection, and reality of his present apparition: He lived then a *spirituall* life; and that an *immortall* life: He was raised from the dead, *no more to return to corruption*, (as *Paul* hath it in his Sermon at *Antioch*,) *Acts 13.34*. *Christ being dead, he dieth no more*, (saith our Apostle, *ver.9. of this Chapter* :) *In that he died, he died to sin once, ver. 10*. And in both these doth the Christian's *spirituall* Resurrection carry a resemblance of his Resurrection; being a raising up of the soule to a *spirituall*, to an *immortall* life.

1. To a *spirituall life*. Such is the life of a regenerate person. He that before was only a *naturall man*, (as Paul calls the unregenerate person, 1 Cor. 2. 14.) *ψυχικὸς ἄνθρωπος*, *may* *σάρκινος*, a carnall man, (as Paul saith of himselfe, so far forth as he was unregenerate, Rom. 7. 14.) living onely a naturall, a carnall life; he is now made a *spirituall man*, (as Paul calls him, 1 Cor. 2. 15.) *ὁ πνευματικὸς*, indued with the Spirit of God, and so living a spirituall life: Not living by *sense*, or yet by *carnall reason*, as sometime he did; but by *faith*. The life which I now live in the flesh, (saith the Apostle,) I live by the faith of the Son of God, Gal. 2. 20. Paul still lived a naturall life, he lived in the flesh; but it was after a spirituall manner, he lived by faith. So doth every regenerate person in measure; so far forth as he is regenerate, he liveth a spirituall and heavenly life; having spirituall meat and drink: (as the Apostle calls the *Manna*, and water in the wilderness, 1 Cor. 10. 3, 4.) Seeking after spirituall, and heavenly things: Whilest others mind nothing but earthly things, (as Paul saith of sensuall persons, Phil. 3. 19.) profits, and pleasures, and honours, *curva in terras anima*, &c. having their souls bowed downwards, groveling upon the earth, like the *Serpents brood*, feeding upon dust; the regenerate person, so far forth as he is regenerate, he minds and seeketh the things which are above, Col. 3. 2, 3. His conversation, his *πολιτεία*, his chief

chief negotiation and businesse is in heaven, *Phil. 3. 20.* The chief things which his thoughts are most seriously intent upon, and taken up about, are heavenly things.

How a Christian useth the things of this world.

As for the things of this world, true, he useth them : but how ? why, even as our *Saviour* did the *broyled fish* and *honey-combe*, as as if he used them not. He hath learned that distinction of *Augustines*, or rather of *Paul's*, *1 Cor. 7. 30, 31.*) betwixt *uti* and *frui*, *using* and *enjoying* : He *useth* earth, and earthly things ; but he *enjoyeth* God, and heavenly things : making the one his *viaticum*, his *voyage-provision* ; the other his *possession*, his *portion* : *Thou art my portion, O Lord,* (saith *David*,) *Psal. 119. 57.* As for the things of this life, his heart doth not run after them in such an inordinate way, as sometimes it did. This it is which our *Saviour* meaneth in *Joh. 4. 14.* *Whosoever shall drink of the water that I shall give him shall never thirst.* ] So again, *Joh. 6. 35.* *He that cometh unto me shall never hunger, and he that believeth in me shall never thirst.* ] that is, he shall find a full satisfaction in me, as that he shall not hunger and thirst after other things as sometimes he did ; his soul shall not run out inordinately after creature-comforts, to seek for happinesse and contentment in them. Thus doth the life of this *new-creature* carry with it (in measure) a conformity to the life of *Jesus Christ* after his *Resurrection* ; being, as his was, a *spirituall* life.

2. An immortall life.

2. And (secondly,) an *immortall* life. Thus was

was Christ raised, never to die again. And so is the Christian raised : So the Apostle himselfe maketh out this Resemblance, ver. 9, 10, 11, 12. of this Chapter. Christ being raised from the dead, dyeth no more ; death hath no more dominion over him, &c : Likewise reckon ye your selves also dead unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortall bodies, &c.] Christ being raised from the grave, he returns no more to his old lodging, to his former state. He never came under the power and dominion of death again. Even so the Believer, being once raised up from the grave of sin, he dieth no more. Expresse to this purpose is that of our Saviour, John. 11. 25, 26. *He that believeth on me, though he were dead, yet shall he live ; And whosoever liveth, and believeth on me, shall never die.*] This are we to understand, not only of the second Resurrection, (as Arminians would have it, who that they might decline the evidence of this Text, make use of that subterfuge,) but also, and most properly of the first Resurrection, the raising up of the soul to a spirituall life : Of such a life speaketh our Saviour in Joh. 5. 25. *The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they which hear it, shall live.*] Understand it not only of a corporall Resurrection, (as Grotius would have it, in which sense yet it is true which is there said, but of a )spiritual Resurrection. [The Dead] such as are spiritually dead ; dead in sin : [They shall hear the voice



*voice of the Son of God.] They shall hear Christ speaking to them in the Ministry of his word. [And they which hear this word,] hear it with faith, [They shall live,] live a spirituall life, the life of grace here, and glory hereafter. And in a like sense, are we to understand this passage in this 11<sup>th</sup> Chapter: wherein our Saviour (as Diodate observeth upon it,) according to his usuall custome, taketh occasion from the corporall Resurrection before spoken of, to instruct Martha in the doctrine of the spirituall Resurrection. And speaking of this Resurrection, he saith, He that believeth on me, though he were dead:] dead in trespasses and sins, [yet shall be live,] live a spirituall life. [And whosoever (so) liveth, and believeth on me, shall never die,] never die a spirituall death again, never come under the power and dominion of sin again, never totally fall from the grace which he hath received. That incorruptible seed by which he is regenerated, shall abide in him; that Spirit of grace which he hath received, shall maintain this spirituall life in him. True indeed, the body is still subject unto death, but not so the soul. If Christ be in you, (saith the Apostle) the body is dead because of sin, but the spirit is life because of righteousness, Rom. 8. 10. that is, (as Diodate and Beza, and others expound it,) the body is yet subject to corporall death through the remainders of sin that are in all regenerate persons; but [The spirit is life;] even that little spark of  
the*

the Spirit of grace, that is still life unto the soul here, and shall be both to soul and body hereafter, through the most perfect righteousness of Christ imputed unto them. Their bodies they are daily decaying, daily dying, as Paul saith of himselfe, 1 (Cor. 15. 31.) but not so their souls: Though our outward man perish, yet our inward man is renewed day by day, 2 Cor. 4. 16. And as for the second death, that shall have no power over them: Blessed and holy is he that hath his part in the first Resurrection; on such the second death shall have no power, Rev. 20. 6. The second death is eternall death, so expounded chap. 2. ver. 8. And from this death are they freed who have their part in this first Resurrection.

O the blessed condition of a Believer! The very day that he is raised up from the death of sin to the life of grace, he is made an immortal creature. That grace of God which bringeth this life, bringeth immortality with it, (as the Apostle puts them together,) 2 Tim. 2. 10. The believer dieth no more: As for the death of nature, it is not worth the name of death to him; being only an entrance and passage into life, and the poison and bitterness of it being taken away. As for those true and terrible deaths, spirituall death, the death of the soule; eternall death, the death both of soul and body, these the believer is no more subject to. Or though subject to them, (as in himself he is,) yet he shall be so kept by the power of God through faith

The Believer an immortal creature.

unto salvation, as he shall never actually come under the power of them. He that will make a believer being once risen with Christ, (raised from the grave of sin,) subject to die again, subject to fall away from the grace of God *totally* and *finally*, and so to be brought under the power of the second death, may as well make Christ subject to death after his Resurrection. *Christ being risen from the dead, he dieth no more.* All the men and devils in the world could not drag him to the grave again, being once risen from it. The soul that is once risen with Christ, quickned by his Spirit, it is not all the power of hell that can bring it to the grave of sin again, that can bring it under the power of a spirituall and eternall death. Herein the Christian's *first Resurrection*, his soul-Resurrection answers the bodily Resurrection of *Iesus Christ*. He is raised as Christ was; in the *generall* to a new life; in the *particular*, to a spirituall, to an immortall life.

*Generall 2.*  
The believer  
raised to the  
glory of God  
his Father.

Thus was  
Christ raised.

1. Actively to  
glorifie him.

And thus also is he raised as Christ was, *To the Glory of God the Father.* There is the second Generall. Thus was Christ raised, *To the Glory of his Father*, and that both *actively*, and *passively*. Actively, to the *glorifying* of him. Passively, to be *glorified* with him.

1. To glorifie him: [*Father, glorifie thy Son, that thy Son also may glorifie thee.*] So our Saviour begins his prayer, *John 17. 1.* This *Iesus Christ* now doth; being risen from

from the dead, and living and reigning with his Father, he maketh it his work to glorifie him. In that he liveth, (saith the Apostle, ver. 10. of this Chapter,) he liveth unto God; that is, with God, to the Glory of God.

2. To be glorified with him: [And now, O Father, glorifie thy Son with the selfe same glory which I had with thee before the world was : with God.

(So he goeth on John 17. 15.) This Glory, the Godhead of Christ, the second Person, reassumed after his Resurrection; and the Manhood was assumed to the participation of the same glory, in such a degree and measure as it was capable of. Thus was Christ raised from the dead to the Glory of the Father.

And in this, the Christian's Resurrection carrieth with it a like resemblance of his Resurrection. He is thus raised from the death of sin to the glory of God his Father. Actively, to the glorifying of him: Passively, to be glorified with him.

Thus is the believer raised.

1. To the glorifying of him. This is the end wherefore God bestoweth this his grace upon his Elect people, viz. that they should be to the praise of his glory, Ephes. 1. 12. which they are, when his grace shineth forth in them. Now they are to the glory of God, glorifying of him themselves: Therefore glorifie God in your bodies, and in your spirit, for they are Gods, 1 Cor. 6. 20. And others glorifie God on their behalfe: Let your light so shine before men, that others seeing your good works, may

1. Actively to the glorifying of God.



glorifie your Father which is in heauen, Mat. 5.16. Thus is the believer raised to the glory of God, in as much as those fruits of Righteousnesse and Holinesse, which are conspicuous in his renewed conversation, they are by Jesus Christ to the praise and glory of God, Phil. 1.11.

2. Passively, to be glorified with him.

3. He is raised to be glorified with God his Father. God hath called us to glory and virtue, (saith Saint Peter,) 2 Pet. 1. 3. to vertue on earth, to glory in heauen. Thence is it (as I told you) that Sanctification is comprehended under the name of Glorification, Rom. 8. 30. The one is a pledge of the other; Grace ends in Glory. The glory which thou gavest me, (saith our Saviour) I have given them, John. 17. 22. speaking, not of that power of working miracles, (called the glory of God, John 11. 40.) which he gave unto his Apostles after his Ascension, (as Quirinus apprehends it,) but of that eternall glory which himselfe was now to enter upon. This he had purchased for them, and all believers; this he had promised to them, and this in due season he will confer upon them: Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, Ver. 24. This shall all believers do: They shall continually be with the Lord, beholding his glory. And beholding it, they shall be transformed into it. We all with open face as in a glasse, beholding the glory of the Lord, are changed into the same image; from glory to glory,

1<sup>st</sup> 2 Cor. 3. 18. from grace to grace, and from grace to glory. To this believers are called, to the obtaining of the glory of the Lord Jesus Christ. 2 Thef. 2. 15. And this they ſhall have poſſeſſion of,

Though not preſently: I might add that as another Reſemblance, which I ſhall onely touch upon: Chriſt being raiſed from the dead, he was raiſed to the glory of God his Father, yet was he not preſently poſſeſſed of that Glory: He waited for a time, during his forty dayes betwixt his Reſurrection and Aſcenſion. In the mean time, he was not perfect, as he ſhould be. So much he wilbeth Mary to take notice of. John 20. 17. where he ſaith to her, Touch me not, for I am not yet aſcended unto my Father; intimating to her, that he would not have her to fix her thoughts ſo much upon his preſent condition, in as much as that was not the higheſt pitch of his Exaltation, which was to follow upon his aſcenſion. Thus ſaith in with the Chriſtians though he be raiſed up to the glory of God his Father, made an Heir of glory, as all true believers are. If children of the beir, heirs of God, and joint heirs with Jeſus Chriſt, Rom. 8. 17. Through the grace of God already purchaſed to them, they are made in meaſure mee to be partakers of ſuch inheritance as the Saints in right, (as the Apoſtle hath it) Col. 1. 12. yet is he an heir under age, having ſpauled ſom, but not in re, or right to his only glory through Chriſt, but not the

Chriſt waited for his Glory after his Reſurrection, and ſo doth the Believer.

waited on T. s  
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actuell possession of it. For this he must wait; we which have the first fruits of the spirit; (saith the Apostle, Rom. 8. 23.) even we our selves groan within our selves, waiting for the Adoption, even the Redemption of our bodies.] Believers they have received the first fruits of the spirit, those graces of the spirit which are to them a pledge and assurance of the full crop of perfect glorification in due season. But this they must wait for untill the time appointed of the Father. They are raised up to the glory of God the Father, but not presently glorified. I shall proceed no further. Thus you see this Parallel made out, and withall the first branch of the former Proposition made good, viz. that the Christian's first, his spirituall Resurrection, carries with it a resemblance of Christ's Resurrection.

2. The believers corporall Resurrection resembling Christs.

And so shall his corporall resurrection. There is the 2<sup>d</sup> branch: upon which I shall not insist long, looking upon the former as principally eyed by the Apostle in this place. As the believer is conformable to the resurrection of Christ in this first resurrection, the resurrection of his soul, so he shall be in the second Resurrection, the resurrection of his body. This shall carry a resemblance of Christ's Resurrection. As Christ was raised, so shall the believer be raised. The Parallel or Comparison betwixt these two, I might shew you in divers particulars. I shall mention some few of the principall, reducing them to two heads. The Christian's Resurrection shall resemble the Resurrection

of Christ.

of Christ, both in the *verity*, and *quality* of it.

*In the Verity of it*, It shall be a true Resurrection. Such was the Resurrection of Jesus Christ, a true Resurrection. The same body that was buried, was raised again: Destroy this Temple, (saith our Saviour to the Jewes,) and in three dayes I will raise it up again, Joh. 2. 19. This he spake of the Temple of his Body, (saith the Evangelist, ver. 21. This Temple the Jewes destroyed; & this Temple he raised up again. Not another Temple, another Body in the room of it, but the same body. That it was so, he sufficiently manifested it to his Disciples after his Resurrection; conversing with them to that end, that they and others might be assured of the truth of his Resurrection. To this end he not only spake to them, but was with them; withall shewing them his martyred, crucified body. Behold my hands, and my feet, that it is I myself: handle me, and see, &c. (so he speaks to his Disciples.) Luke 24. 39. 40. And afterwards, when Thomas, not being at that time present with the rest, was not satisfied concerning it, he so far condescended to his weaknesse, as to permit him to put his fingers into the prints of the nails, and thrust his hand into his side. John 20. 27. Thus did Christ manifest the reality of his Resurrection, by audible, visible, sensible demonstrations: He was both heard, and seen, and handled, that none might ever question the truth of it. Such was his Resurrection.

Two generall Resemblances.

1. In the Verity of it.

Christ's Resurrection a true Resurrection.

*Ipsę & audire, & visus, & vphantasma crederetur, etiam contrēctatus.*

Tertul. advers. Praxeam.

And such shall the Believers Resurrection

Such shall the be, Believer's be.



be, a true Resurrection. The same body which dieth, shall rise again; not another created, and substituted in the room of it, (as the *Manichees*, and some other Hereticks of old fondly dreamed,) but the same individuall body. This was an Article of Job's faith, (saith he) that my Redeemer liveth, and shall at the last day stand on the earth: And though after my skin, worms, & they shall eat my flesh, shall I see God, whom I shall see for my selfe, and mine eyes shall behold, and not another; Job 19. 25, 26, 27. Job was confident that that very body which he should lay down in the grave, should be raised up at the last day. And therefore Paul was as confident as he, 1 Cor. 15. 53. This corruptible must put on incorruption, and this mortall must put on immortality: [Paul] as thou risest, I will rise with thee. This corruptible, this mortall. So the Apostle saith, (saith Tertullian,) *resurgeturque caro suam* touching or pointing to his own flesh: This very flesh which I have, this Numerically, Idemically Body shall rise again: *Resurgetur caro, & quidem ipsa*, & quidem eadem, (so the same Authour say) There shall be a Resurrection of the flesh, of all flesh, of the same flesh, and of the whole flesh.

Tertul. adver-  
sus Marcion.

Tertul. libro de  
Resurrectione.

The same bo-  
dy shall be rai-  
sed again.

That it shall be so, and must be so, Paul's reasons convincing, 1 Cor. 15. 40. *non omnes* all appear before the judgement Seat as if they were every one may receive the things done in the body, whether good, or evil. [This is the end of the Resurrection, that there may be] incom-

pen-  
sation,

penfation, a retribution; a gracious remuneration, a juſt retaliation, according to what men have done in the body. Now ſhould there *another body* be ſubſtituted in the room of that body, which was the ſoul's companion here upon earth, this *new body* having done neither *good* nor *evil*, what equity or congruity, that it ſhould receive either *reward*, or *puniſhment*? The ſame body that *ſinned*, muſt *ſuffer*. The ſame body that *ſuffered* for Chriſt, ſhall be *glorified* with Chriſt. And therefore the ſame body ſhall riſe again: As Chriſt was raiſed, ſo ſhall all *Believers* be, for the *verity* of their Reſurrection. But this is common with them to all others.

2. In the ſecond place, Their Reſurrection ſhall reſemble his in the *Quality* of it. His Reſurrection was a Reſurrection *unto life*, and that life a *ſpiritual* life, and a *glorious* life, and an *eternall* life. And ſuch ſhall the Reſurrection of all true Believers be.

1. A Reſurrection to life. Therein differing from the Reſurrection of others. So our Saviour ſets it forth, *John 5. 29.* The hour is coming in the which all that are in the graves, ſhall hear his voice, and ſhall come forth; they that have done good, unto the Reſurrection of life; and they that have done evil, unto the Reſurrection of damnation.] Thus ſhall believers have a peculiar Reſurrection: Whence it is that they are called the *Children of the Reſurrection*, *Luke 20. 36.* becauſe they ſhall

2<sup>d</sup> Generall Reſemblance. In the Quality of it: being

obtain a better Resurrection (as the Authour to the Hebrews calls it, *Heb. 11.35.*) better then others. Their Resurrection shall not be a bare *ἀνάστασις*, but an *ἀνάβιωσις*, not onely a Resurrection, but a Resurrection to life. *Ἀνάβιωσις ζωῆς*, (as our Saviour there calleth it,) the Resurrection of life. Such shall be the Resurrection of the just, (as our Saviour calls it, *Luke 14.14.*) Such as are Evangelically just, through the righteousness of Christ imputed to them, themselves also endeavouring after righteousness. [They shall come forth to the Resurrection of Life:] whereas others, [They that have done evil,] the workers of iniquity (as our Saviour describeth them, *Mat. 7.28. Luke 13.27.* therein speaking in the language of the Psalmist, *Psal 5.5. & 125.5.*) Such as make a practice of sin, they shall come forth to the Resurrection of Judgement, (so the Originall hath it, *ἀνάστασις κριτῆς*,) that is, of condemnation, punishment. So it is explained *Mat. 25. last. These shall go into everlasting punishment, but the righteous into life eternal.* In this shall the resurrection of believers resemble the resurrection of Christ. It shall be a resurrection unto life.

And that life a spirituall life.

2. And that life (in the 2<sup>d</sup> place) shall be a spirituall Life. Such was the life of Jesus Christ, (as I have shewn you) after his Resurrection. And such shall the lives of God's Saints then be. They shall then live a spirituall life, their bodies being then made spirituall bodies: That is the Apostles Epethite, *1 Cor. 15.44. So shall it be in the Resurrection of the dead, (dead Saints.)* It

is sown a natural, it is raised a spiritual body.] The body, whilst it liveth here, is a natural body, *σῶμα ψυχικόν*, an animal body, maintained by natural means as meats and drinks, & breathing and sleeping, as other Animals are; subject to all the infirmities of impaired nature, sicknesses, age, death. Such it is. But in the Resurrection it shall be elevated to an higher state of perfection, made a spiritual body, *σῶμα πνευματικόν*. Not in respect of substance, as if the body should be turned into a spirit, or into an Aery, Ethereal Substance, (as some have fondly imagined,) but in respect of the Qualities and Perfections, which it shall then be endued with. It shall then subsist without the help of naturall supports: neither shall it thenceforth be subject to any such naturall infirmities. That which was sown in weaknesse, shall be raised in power, 1 Cor. 15. 43. The body shall be maintained in that state to which it is raised by the continued efflux of a supernaturall power, so as the person shall thenceforth live after a sort an Angelical Life, according to that of our Saviour, Mat. 22. 30. In the Resurrection, they neither marry, nor are given in marriage, but are as the Angels of God in heaven.] Not standing in need of any natural, much lesse carnal comforts, or contentments, such as the flesh was here delighted in. In which respect also the body may be said then to be a spiritual body, in as much as it shall then be freed from all carnal desires, being wholly subject



subject to, and ruled by the Spirit. Thus shall Believers be raised to a spiritual life.

3. A glorious life.

3. And that (in the third place) a glorious life. Such was the life of Jesus Christ, to which he was raised. A *Preludium* whereof he shewed unto some of his Disciples in that his *Transfiguration* upon the Mount, *Mat. 17. 2.* He was transfigured before them, (saith the Text,) and his face did shine as the sun, and his raiment white was as the light. A dark Representation of that transcendent light of glory, whereinto he was to enter, and whereof he was to be swallowed up after his Resurrection. Dought not Christ to suffer these things, and so to enter into his glory? (saith he to his Disciples.) *Luke 24. 26.* This he did upon his *Ascension* into heaven. From thenceforth he enjoyed a glorious life, even his body being made a glorious body, (as the Apostle calls it,) *Phil. 3. 20.* *Cor. 2. 10.* a body of glory: Such was his Resurrection.

And herein shall the Believer's Resurrection answer his. It shall be a Resurrection unto Glory. [It is sown in dishonour, it is raised in glory, (saith the Apostle of the body of a believer,) *1 Cor. 15. 43.* To which that of the same Apostle answers, *Phil. 3. 1st.* He shall change his vile body, that it may be like unto his glorious body.] The bodies of God's Saints whilst they live, are vile bodies, *corruptible*, Bodies of abasement, vilenesse, (as the Originall there hath it,) subject to manifold

fold infirmities, diseases; some of which are so loathsome, as may well denominate them vile bodies: much more when they are dead. The soul being departed, (which was as salt to them whilst it dwelt in them,) now they become putrifying, stinking carcasses, fit for nothing but to be removed out of sight. Thus are they *sown in dishonour*, buried out of sight, that they may not be noisome and offensive to the living. But they shall be raised in glory, glorious bodies; made in their measure conformable to the glorious body of Jesus Christ, partaking with him in the same glory, the same for kind, though not for degree. A representation hereof we see in Moses, who having been with God for a time in the Mount, he came down with his face shining, *Exod. 34. 30. Behold the skin of his face shone.* By the reflex of the divine Glory which he there beheld, his face became glorious, (as the Greek there translates it, and the Apostle alledgeth it, *2 Cor. 3. 7.*) Even so shall the bodies of God's Saints, when they shall come to stand in the presence of their glorified Saviour, beholding his glory, (which they shall do, *Father, I will that they also whom thou hast given me, be with me, where I am, that they may behold my glory which thou hast given me, John 17. 24.*) they shall be transformed into it. [We know that when he shall appear, we shall be like him, (saith Saint John) for we shall see him as he is, *1 John 3. 2.* Like him in glory: When Christ who is our life shall appear, then shall we also appear with him in glory, *Col. 3. 4.*

4. An Eternal life.

4. Lastly, This life being a glorious life, it shall also be an eternall life. Such was the life of *Iesus Christ*, (as I shewed you:) *Christ being risen from the dead, dieth no more.* And such shall the Resurrection of all that are *Christ* be: *This corruptible must put on incorruption, and this mortal must put on immortality,* 1 Cor. 15. 53. As the death of the wicked, to which they shall be raised, shall be eternall; *Their worm dieth not, and their fire goeth not out,* Mar. 9. 44. So shall the life of the righteous: *These shall go into everlasting punishment, but the righteous into life eternall,* Mat. 25. last. In this respect also they are said to be *ἰσὺς ἁγγέλων*, like unto, or equall to the Angels, Luke 20. 35, 36. *They which shall be accounted worthy to obtain this world, and the Resurrection from the dead, (viz. this Resurrection of life.) They neither marry, nor are given in marriage, (there is no need of generation in heaven, where there is no corruption,) neither can they die any more, for they are equal unto the Angels, and are the children of God, being the children of the Resurrection, viz. of this blessed Resurrection, the Resurrection of the just, which carrieth with it a resemblance of the Resurrection of Iesus Christ.* And thus I have dispatched the Doctrinal Part of this first Proposition here held forth unto us: *viz. That Believers are, and shall be made conformable to Christ in his Resurrection.* They are so here in their first, they shall be hereafter in the second Resurrection.

And

And this Conformity of theirs floweth from Christ and his resurrection.] There is the second Proposition, which I shall dispatch with all possible brevity, and so come to the application of both together. [The Believers conformity to Christ in his resurrection, floweth from Christ and his resurrection.] So much is insinuated in the phrase in the Text (as I shewed you.) To be Ingrafted with Christ in the likenesse of his resurrection, is to be made partaker of such a resurrection as resembles his, and that by a vertue flowing from him, and his resurrection. Thus doth the Graft revive with the Stock in the Spring time, and that by a vertue which it receiveth from the Stock. And thus is the Christian raised by a vertue flowing from Christ, into whom hee is ingrafted: Christ himself being the principal Efficient cause of this resurrection. That he is so, wee shall need no other testimony then that of his own, *John 11. 25. I am the Resurrection and the Life:* that is, the author and worker of the resurrection: so he is both of the first and second resurrection: The Author both of spirituall and eternall life to the Believer. In him was life (saith St. John, speaking of Christ) *Joh. 1. 4.* It was so, and is so, and that originally, as water in the fountain. Thus was natural life in the Father; thus is spiritual and eternal life in the Son. As the Father hath life in himself, so he hath given to the Son to have life in himself, *John 5. 26.* God the Father being himself the originall

Propos. 2.

This Conformity floweth from Christ, and his Resurrection.

Christ the principal Efficient of this resurrection in the believer.



small and beginning of *naturall* subsistence  
 and life in all the creatures, he hath given to  
 his Son Christ as *Mediator*, that he should  
 be the Author of *spirituall* and *eternal* life to  
 all that are given to him, to all his Elect,  
 quickning whom he pleaseth. At the Father  
 raiseth up the dead, and quickeneth them, even  
 so the Son quickeneth whom he will: for you  
 have it ver. 21. of that 5<sup>th</sup> chap. (And hence  
 it that he is called a quickning spirit, 1 Cor  
 12. 13.) The first man Adam was made a living  
 soul, the last Adam was made a quickning spi-  
 rit, *creatura* *carneria*. Jesus Christ being the  
 Head and Stock of all his Elect, is appointed  
 by God to be the author, and procurer, and  
 conveyer of *spirituall* and *eternal* life to all  
 his off-spring, by the communication of his  
 spirit to them; which both *restoreth* life un-  
 to the dead, and *preserveth* it in them perpe-  
 tually. Neither of which the first Adam  
 could do. He indeed lived a *naturall* life him-  
 self, and did, in a *naturall* way, by way of  
 propagation, convey a *naturall* life to his po-  
 sterty; but he could not preserve that life  
 much less restore it to himself or them. He  
 was only a *living* soul. But Christ is a  
 quickning spirit, quickning dead souls, and  
 quickning dead bodies; the Author both of  
 the first and second resurrection. And  
 Of the first resurrection, the resurrec-  
 tion of the soul. This believers obtain  
 from, by, and through Jesus Christ. So much  
 our Apostle will teach them to take notice of,  
 and

Christ the au-  
 thor of the first  
 Resurrection.



are, not onely in respect of *assurance* of their Resurrection unto *eternal life*, whereof the Resurrection of Christ is the pledge; but also in regard of their *New-birth* it self, which is a fruit of Christ's Resurrection, wrought in them by a vertue flowing from Christ, being risen from the dead.

Of the second  
Resurrection.

2. And as their first, so their *second Resurrection*. Hereof the Resurrection of Christ is not only the *Pattern* and *Pledge*, but also the *Cause*. So the Apostle sets it forth, 1 Cor. 15. 21. *Since by man came death, by man also came the Resurrection of the dead.* Adam being the *Head* and *Root* of all *mankind*, he transmitted his sin and death unto all his Offspring, all that were in him when he so sinned and died: Even so Christ the *Head* and *Root* of all his *Elect*, he communicates his *righteousnesse* and *life* to all that are in him. This he *merited* for them by his death; and this he *applieth* and *conveyeth* to them through his Resurrection. [*As in Adam all die, so in Christ shall all be made alive.* (so the Apostle goeth on,) ver. 22. *All, viz. that are in Christ.* As for others, it is true, they shall be raised again, and that by Christ: viz. by the power of Christ as a Judge. *The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth.* John 5. 28, 29. But those which are Christ's shall all be raised up in him, *en tō Xristō*. Being in him, they shall be raised up in him, by a vertue flowing from him, as from the *Head* to the *members*,

members; as from the root to the branches. Hereby shall their dead bodies be quickned, raised, changed; *He shall change our vile body,* (saith the Apostle) *Phil. 3. last.* This is the work of *Jesus Christ*, which he shall effect, *According to the working whereby he is able to subdue all things to himselfe,* *x<sup>o</sup> τὸ ἐνέργειαν*, according to that efficacious working of a mighty power. A power not unlike that which the story tells us, went forth from him upon the womans touching his garment, *Mark 5. 30.* *Jesus knowing that vertue had gone out of him.* *ἐξελθὼς*, not an Adventitious vertue, such as God was pleased to put forth at the request of his Prophets; but it was a power residing in Christ, and so issuing from him in an efficacious way for the healing of her infirmity. Even such a power, such a vertue shall go forth from *Jesus Christ* at the last day, for the quickning and raising up all those who have here touched him by a true and lively faith. Such as are buried with him, shall be raised up by him. Even as the story tells us of that dead man who was cast into the Prophet *Elisba's* Sepulchre, *2 King. 13.* *11.* upon the touch of his bones he revived, and stood upon his feet. Even so shall all those who are here buried with Christ by mortification, they shall be raised up unto a spiritual life here, and to an eternal life hereafter; and all this by a vertue flowing from him. Being engrafted in the likenesse of his death, they shall be also in the likenesse of his



*resurrection.* And thus have I passed through the *Doctrinal* Part of these two Propositions, or Conclusions. The *Practical* Part is yet behind; wherein I shall desire you to go along with me with your best attentions, lending me not onely your *ears*, but your *hearts*.

*Applic.*  
Enquire whether we be made partakers of this Resurrection.

*Use 1.* What hath been spoken (in the first place) I shall bring it home by way of *Enquiry*. We have heard what ones all true believers, all that have union with Jesus Christ, all that are truly engrafted into him, are: How they are made conformable to him, (as in his death, so) in his resurrection: As in the one by mortification, dying unto sin; so in the other by vivification, rising to newnesse of life. Now every of us put the question to our selves, *Numinam ego talis?* Am I such a one? Am I thus engrafted with Christ in the likeness of his resurrection? This we are all of us *Sacramentally* in our Baptisme; which being a Sacrament of our *Institution*, or engrafting into Christ, represents unto us, (according to the twofold Ceremony used in the first Institution of it, *viz.* *Immersion*, and *Emergence*) a twofold mystery, *viz.* *Mortification*, and *Vivification*; both which we meet with in the verse before the Text. [*We are buried with Christ by baptisme, that like as he was raised from the dead by the glory of the Father, even so we also should walk in newnesse of life.*] Are we so really and spiritually? If so then may we comfortably assure our selves of our union with Jesus Christ, and consequently

quently of our Interest in the merits of his death, unto our *Justification*, of which the Apostle discourseth in the *Chapter* foregoing. Certainly, this *communion* is a fruit of our *union*: an undoubted evidence that we are engrafted into Christ, if we be thus raised up with him.

So are all, and only the true members of Which is com-  
*Jesus Christ*. When Christ rose out of the mon to all, and  
grave, he left none of his members behind proper only to  
him. True, the grave-cloaths he did: these the members  
of Christ.

*Peter and John* found in the Sepulchre, when  
they came to visit their Lord there, *John 20.*  
*5, 6, 7. They saw the linnen cloaths lying, and*  
*the napkin which was about his head, wrapped*  
*together in a place by it selfe.] But the body*  
was gone, not a member of it left. Thus  
there are many who cleave unto Christ,  
and unto his *mysticall Body* in an outward  
profession, (as those grave-cloaths did to  
his natural body,) who upon a strict scru-  
tiny, will be found still lying in the grave  
of sin. But not so any of the true members  
of Christ. All that have a true reall spiri-  
tuall union with him, they have also a com-  
munion with him, and conformity to him in  
his resurrection. They are made partakers  
of this first Resurrection, which carries with  
it a resemblance of his resurrection. Now, is  
it so with us? Are we thus engrafted with him  
in the likenesse of his Resurrection?

*Quest.* But how shall we know whether  
we be, or no?

How this shall  
be known?

O 2

*Ans.*

An usefull  
Question.

*Ans.* A Question not unusefull: The rather, in regard that there are many who deceive themselves herein, taking shadowes for substances. Even as *Saul* judged of *Samuel*, & his *Resurrection*, *1 King. 28. 12.* He thought it to have been the true *Samuel*, and a true *Resurrection*; when it was nothing but a *spectrum*, an *Illusion*. And as *Herod* thought of *John the Baptist*, that he was risen from the dead, when there was no such matter, *Mat. 14. 2.* Thus do many judge of themselves; they flatter their own hearts with an apprehension of a *Resurrection*, that they are raised from the grave of sin, whereas in truth, their souls still lie rotting, and putrifying, and stinking there. That none of us may be mistaken in a matter of so great consequence, and concernment, let me present you with some evidences whereby the truth of this *Resurrection* may be discerned where it is, and our selves may certainly know whether we be made partakers of it, or no.

Evidences of  
the first Resur-  
rection.

*Enquiry,*

1. Have we  
heard that voice  
of Christ.

1. In the first place then, Have we ever heard the voice of Christ, or no? By this means it was that *Lazarus* his body was raised from the grave, *John 11. 43.* by the voice of Christ speaking to him, and calling upon him. And by the same means shall the generall *Resurrection* at the last day be effected. The hour is coming, in which all that are in their graves shall hear his voice, and shall come forth, *John 5. 28, 29.* And by the like means is this first *Resurrection* wrought.

wrought. The houre cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear it, shall live: so you have it verse 25. of that Chapter, our Saviour there speaking of the first Resurrection, (as I have already shewed you.) Now, have we ever heard this voice of Christ? Have we heard Christ speaking to us in his word? The voice of his Ministers we have often heard, but have we ever heard the voice of Christ? Fares it not with some of us as it did with young Samuel, who had often heard Elie's voice, but had never heard the voice of the Lord: and therefore he is said as yet not to know the Lord, 1 Sam. 3. 7. viz. by way of extraordinary Revelation, by voice and speech. Is it not so with some of us? we have often heard Elie's voice, but have we ever heard the voice of the Lord? We have often heard the voice of Christ's Ministers, but have we ever heard the voice of Christ himselfe? We have heard the one sounding in our ears, but have we heard the other entering into our hearts, awakening us from our dead sleep?

As it is in sleep, so it is in death, (whereof sleep is the image,) the body first awaketh, before it riseth out of the bed or grave: Many of them that sleep in the dust of the earth shall awake, (saith Daniel, speaking of the general Resurrection,) Dan. 12. 2. And thus is it in this first Resurrection. Before the soul can



arise, it must awake: *Awake thou that sleepest, and stand up from the dead*, Ephes. 5. 14. Now, have we heard the voice of Christ *awakening us*? Have we found such an effectuall work of the word upon our hearts? rousing us out of the dead sleep of our sinfull security, opening our eyes, making us truly apprehensive and sensible of our present condition, causing us to look about us, and to entertain serious thoughts about a *Resurrection*, of getting out of the state of sin, into a state of grace? Have we heard the voice of the *Law*, and the voice of the *Gospel* & *Christ* speaking in both? Have we heard the voice of the *Law*? *Christ* speaking to us as he did to *Israel* at *Mount Sinai*, where his voice *shook the earth*, Heb. 12. 16. which it did both *literally*, shaking the mountain, *Exod. 19. 18.* and *metonymically*, shaking the persons that heard it: So terrible was the sight, that *Moses* said, *I exceedingly fear, and shake*, Heb. 12. 21. Now, have we heard such a voice? Have we found at any time such an effect in the word? so shaking us, making such an *earthquake*, such a *heavenquake* in our souls? In the vision which *Ezekiel* saw of the *Resurrection* of those dead and dry bones, *Ezek. 37.* he tells us that before they were quickned and raised up, there was a noise, and a shaking, ver. 7. And the story informs us concerning those which seconded Christ, and attended upon him in his *Resurrection*, *Mat. 8. 27.* that before their *Resurrection*, the *earth did quake*, and the *rocks rent*, and then the *grave*

In the Law.

were

were opened, and many bodies of Saints which slept, arose, & came out of the graves, &c. v. 51. 52 53. Such Preparatives God is pleased oftimes, and for the most part, to make use of, in the working of this first Resurrection. Not that hee is tyed to an uniformity in his way of working, alwaies to work after the same manner: No, his dispensations (as in other of his works, so) in this are various. But ordinarily so it is. Before dead soules arise and come out of the grave of sin, there is a shaking, and an Earthquake, and a rending of the Rocks: God prepares the hearts of his people for this blessed work by some degree of a Legall contrition and compunction; giving the soul to feel somewhat of the spirit of Bondage, letting into it some sense and apprehension of sin, and the wrath of God due unto sin.

After this cometh the still voice; As it was in *Eliab's* vision at Mount Horeb, 1 Kin. 19. 11, 12. After the whirlwind, and the Earthquake, and the fire, came the still small voice.] Thus fareth it ordinarily in the work of Conversion. After the Whirlwind, and the Earthquake, and the fire of the Law, cometh the still voice of the Gospell, quiering the soul with the offers of grace and mercy, letting into it some comfortable apprehension of Reconciliation with God through Christ; withall exciting it to lay hold upon that mercy, and to indeavour to walk answerably to it in newnesse of life. Now have we heard

this voice of the Son of God? Have we heard Christ thus speaking to our souls, making his word effectuell unto us in this way? If so, here is an hopefull evidence that this blessed change is begun, and that we have a part in this first Resurrection. Whereas otherwise, are we strangers to this voice? never felt any such power in the word? We may justly conclude our selves strangers to this blessed work; surely we are as yet in our graves, under the power of a spirituall death.

*Enquiry. 2.*  
Have we recei-  
ved the spirit  
of Christ.

2. Let a second enquiry be, Have we received the spirit of Christ? we know by what meanes it is that the dead body is raised, by putting a spirit into it. Thus we read of *Jairus his daughter*, Luk. 8. 55. After that Christ had called upon her, saying, *Maid arise, her spirit came again* (saith the Text) and *shee arose straightway*. By a like; meanes doth Jesus Christ effect this Resurrection of the soule by putting his spirit into it. By this meanes was his own Body raised, *Hee was put to death in the flesh, but quickned by the spirit*, 1 Pet. 3. 18. viz. that divine and eternall spirit which dwelt in his humane nature: And by the same meanes are dead soules quickned. By this means were those *dry bones* made to live again, Ezek. 37. 5. *Behold* (saith the Lord) *I will cause breath to enter into you, and you shall live*. Now what were those *dry bones*? and what was this *Breath*? you may see the Interpretation of both in the sequels. *These bones are the whole house of Israel*, ver. 11. And

ye

ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, ver. 13, 14. This is the *Breath* put into these dry bones, even the spirit of God put upon his people being then in *Babylon*, causing them to live again, restoring them to a flourishing condition. By the same meanes doth Christ cause dead soules (being Captives unto sin) to live, by putting his Spirit into them. Hence is it that he is called a *Quickning spirit*, 1 Corin. 15. 45. Because by this meanes hee shall quicken the dead Bodies of his Saints at the last day, Hee shall quicken your mortall Bodies by his spirit which dwelleth in you, Rom. 8. 11. And by the same meanes hee now quickneth dead soules, by communicating his Spirit unto them: Which in this respect the Apostle calleth, *The Spirit of life*, Rom. 8. 2. Now then, have we received this Spirit? It was Pauls question to those new Converts, Act. 19. 2. *Have ye received the Holy Ghost?* [This he spake concerning the *Extraordinary gifts* of the Spirit which flourished in the Church at that time. Let me propound the same question in a more ordinary sense: *Have we received the Holy Ghost?* Have we received the Spirit of Christ? As it was Pauls question to his *Galatians*, Gal. 3. 2. *Received ye the Spirit by the works of the Law, or by the bearing of faith?* Taking it for granted, that they had received the Spirit. And so have all those



those who have any true union with *Iesus Christ*, If any man have not the spirit of *Christ*, he is none of his, *Rom. 8.9.* Now have wee received this spirit by the hearing of faith? Have we so heard the voice of *Christ* in the doctrine of faith, the Gospel, as that wee have received the spirit of *Christ*? If so, questionlesse this Spirit will have the same operation and effect in our *soules*, that it had in the *Body of Christ*. As it raised up the one, so it will raise up the other. Whereas otherwise, being voyd and destitute of this Spirit of *Christ*, we may (like dreaming men) fancy and imagine our selves to be risen, but we are yet in the grave.

This Quick-  
ning spirit  
how discer-  
ned.

*Question.* But the Question here will run on. How shall we know whether we have received this *Quickning Spirit*, or no. A Question that will be very usefull in the resolution of it. The rather, because there are so many who pretend to this spirit, (never more then at this day) who yet are meere strangers to it.

By the fruits  
and effects of  
it.

*Answer.* For your satisfaction, know that this *Quickning spirit*, where it is, discovers it selfe by the fruits and effects of it. Of these fruits and effects I might name many. I shall only single out three of the Principall, which will be properly usefull to our present purpose. This *Quickning Spirit*,

Which in wor-  
king this Re-  
surrection, are  
three.

where it dwelleth in the soul, it is to it a *Spirit of Illumination*, a *Spirit of Faith*, a *Spirit of sanctification*. A threefold work where-  
by

by the Spirit effecteth this first Resurrection in the soul: being to it, first, a Spirit of *Illumination*: secondly, of *Faith*: thirdly, of *Holiness*.

1. A Spirit of *Illumination*. Here is the beginning of this work, it beginneth in *Light*. Even as in the first Creation, the first birth of Gods works was *Light*. God said, *Let there be Light*, Gen. 1. 3. So is it in this new Creation, the first work is *Light*. The *Light* shineth in darkness, John 1. 4. a new light shining into the soul of man, which since the fall, is become a dungeon of darknesse. As it was with *Peter*, when God sent his Angell to fetch him out of Prison, Acts 12. 7. he caused a light to shine in the prison: So is it with dead souls, when God sendeth his Angells, his Ministers, to fetch them out of the prison, the dungeon of the grave, he causeth a light to shine forth unto them; A supernaturall light, the light of divine and heavenly knowledge to shine forth into their Hearts. God who commanded the light to shine out of darkness, hath shined into our hearts, (saith the Apostle,) to give the light of the knowledge of the glory of God, in the face of *Jesus Christ*, 2. Cor. 4. 6. Gods Ministers (being his Instruments in the work of Conversion) they communicate that light of knowledge unto others which themselves have received, making known the glorious grace of God shining in the face of *Jesus Christ*, revealed and manifested in and by him: without which *Illumination* there is no *Regeneration*.

Hence

1. It is a Spirit of Illumination.

Baptisme anciently called φωτισμος, Illumination, and why?

Leigh. Critic.  
Sacr.

Grotius  
Beza ad loc.

Hence was it that the *Greek* Fathers anciently called Baptisme, (which is the Sacrament of *Regeneration*;) by the name of φωτισμος. *Illumination*; taking the ground of it (as is conceived) from that of the Apostle, *Heb. 6.4.* where he speaks of those that were once enlightened, φωτισθέντες, which the *Syriack* renders, *qui ad baptismum descendunt*, such as had been baptized. And not unfitly may it be so called, in as much as all those who are baptized with the *Holy Ghost*, they have their minds illustrated with the beams of this divine and heavenly light. Without such illumination, no regeneration. Hence is it that the twofold state of man, the state of nature, and the state of grace, are called the one darknesse, and the other light: Ye were sometimes darknesse, but now ye are light in the Lord, *Ephes. 5.8.* And the work of Conversion is described to be a turning from darknesse to light, *Acts 26.18.* and a calling out of darknesse into a marvellous light, *1 Pet. 2.9* Now, have we received this Spirit of *Illumination*? Hath this light shined forth unto us? shined into our minds: and shined into our hearts? Into our minds, enlightning our understandings with some measure of *speculative knowledge* in spiritual & heavenly mysteries? Certainly without this there can be no true work of Conversion, no spiritual Resurrection. God doth not bring men out of their graves blindfold; He first openeth their eyes. Paul was sent to the Gentiles to open their eyes, *Acts 26.18.* to turn them

them from darknesse to light; from the darknesse of ignorance to the light of knowledge, which shineth into the mind. And into the heart; He hath shined in our hearts, (saith the Apostle,) *en tous cœurs humains*. And so he doth in the hearts of his people, giving them not onely a *speculative*, but an *affective* knowledge: not onely to know the truth, but to be affected with it, to love it, believe it, embrace it, to receive a *love of the truth*, (for the want of which those Apostates fell away, *2 Thes. 2. 10.*) Now, hath this light thus shined not onely into our *minds*, but into our *hearts*? then may we conclude, that we have received the Spirit of Christ, even this *quickning spirit*, beginning this work of a spirituall resurrection in our souls. Whereas otherwise, Do we stil sit in darknesse? surely, we are as yet in the shadow of death.

2. This *Quickning Spirit*, is a Spirit of Faith. So it is to all who have any part in this first Resurrection. *We having the spirit of faith*, (saith Paul to his *Corinthians*) *2 Cor. 4. 13.* that is, the Spirit of God, working faith in the soul. This it doth in all whom it quickneth; first, revealing Christ unto them, then it inclineth their hearts to close with him upon those Gospel terms upon which he is offered, to receive him as a *Saviour*, and as a *Lord*. And so it uniteth them unto him, *ingrafting* them into this *Stock*, from whence they receive this *quickning vertue*,  
and



and are made conformable to Christ in his resurrection. This is conveyed unto believers through faith. [*That we might receive the promise of the spirit through faith, (saith the Apostle, Gal. 3. 14.) The Promise, he there speaketh of, is the promise of the Spirit of Regeneration, (as Diodecar expounds it.) This is the promise which the Prophets make such frequent mention of, Isai. 44. 3. Jer. 31. 33. &c. Now this promise of the Spirit is received by faith, faith on Jesus Christ, which is the purifying grace, [Purifying their hearts by faith, Acts 15. 9.] The sanctifying grace, [Them which are sanctified by faith in me, Acts 26. 18.] and the quickning grace, by and through which this spirituall life is conveyed from Christ into the soul. Expresse is that of our Saviour, John 11. 25. I am the resurrection and the life, He that believeth on me, though he were dead, yet shall he live.] Though he be dead in sin, yet shall he live a spirituall life upon his believing. Which life is therefore called the life of faith, because faith is both the beginning, and the principall Act of this life, The just shall live by his faith, Rom. 3. 11. The life which I now live in the flesh, I live by the faith of the Son of God, Gal. 2. 20. He that liveth and believeth on me, (saith our Saviour) ver. 26. of that 11<sup>th</sup> of John, speaking of this spirituall life, whereof faith is both the first and principall Act.*

Now, have we received this Spirit of Faith? Have we felt this work of the spirit upon our hearts,

hearts, drawing and inclining them thus to receive *Iesus Christ*, thus to close with him, thus to rest upon him, thus to give up our selves unto him? If so, surely we are in the number of those that have part in this *first Resurrection*. Otherwise, being yet in a state of *unbeliefe*, we are also in a state of death.

3. This *Quickning Spirit* is also a *sanctifying spirit*, a *spirit of sanctification*. Such was the spirit whereby *Iesus Christ* was raised. He was declared mightily to be the Son of God, according to the spirit of sanctification, by the resurrection from the dead, *Rom. I. 4.* That Spirit which raised up *Iesus Christ*, was the same divine spirit which sanctified his humane nature wherein it dwelt. And such is this quickning Spirit to all in whom it dwelleth. Being to them a Spirit of Faith, it is also to them a Spirit of Sanctification, purifying their hearts through faith. Hence is it that the Apostle puts these two together, Sanctification of the spirit, and beliefe of the truth, *2 Thes. 2. 13.* Faith and Holinesse never go asunder. Where the Spirit of Christ is a Spirit of faith, it is also a Spirit of holinesse, changing the heart, putting into it a new quality of holinesse, turning the bent of it from and against all sin unto holinesse and righteousness, working in it an unfeigned hatred of the one, and love to the other.

3. A Spirit of Holinesse.

Now, have we received this Spirit also? Do we find such an inward change wrought in

in our hearts? Do we find the *Law of God*, a Law of Holinesse written upon them? A law contrary to the *law of sin*; so the Apostle calleth that sinfull corruption which dwelleth and reigneth in all unregenerate persons, commanding evill actions, as it were, with authority, putting the sinner upon them, inclining, and after a sort, forcing him to the committing of sin, *Rom. 7. 23. [The law of sin which is in my members.]* Now, have we received a law contrary to this? a *law of holinesse*, having the clean contrary effects, commanding with authority that which is holy and good, putting us upon it, carrying the soul with a strong impulsion towards it, turning the bent of the heart that way? so as that we can say with the Apostle, that *without inward man we delight in the law of God*, *Rom. 7. 22.* that *with our mind we serve the law of God*? ver. 25. If so, surely, this is no other but that *law of the spirit of life in Christ Jesus*,] (as the same Apostle calleth it,) *Rom. 8. 2.* The law of this quickning spirit communicated from Christ, as from the Head unto his members, quickning and raising them up unto this spirituall life. Whereas otherwise, are we still under the *law of sin*? certainly, we are also under the *power of death*. So much the Apostle insinuates in the next words, where he puts these together; [*the law of sin, and death*:] He that is freed from the one, is freed from the other. But he that is under the power of the one, under the

the power of *sin*, is also under the power of the other, under the power of *death*. Thus have you a second evidence whereby we may all of us judge of our selves, whether we be engrafted with Christ in the likenesse of his Resurrection: *viz.* Have we received the *Spirit of Christ*? a Spirit of *Illumination*, *Faith*, *Sanctification*?

Take a third. *Do we live the life of Christ?* Enquiry 3.

This do all that are raised with Christ, they Do we live the life of Christ? are in their measure made conformable to him life of Christ? in his life; In their lives expressing his *vertues*:

[*Ye are a chosen generation, &c.* (saith Saint Peter, speaking to believers,) *that ye should shew forth the vertues of him who hath called you out of darknesse into his marvellous light,*

1 Pet. 2. 9. This do those who are raised with Christ, they shew forth the *vertues of Christ*; Shewing forth that is, (as some expound it, and that not his vertues by improperly,) they do in their lives and conversation expresse those graces and vertues way of imitation.

which were so eminent and exemplary in him. They not onely have them, but they hold them forth. They do *ἐξαγγέλλειν*, the word properly signifieth *pradicare*, to preach. So clearly do they expresse the vertues of Christ, as that their *lives* are as so many *Sermons* upon the life of Christ: each a counterpane to that Originall. This do all who are risen with Christ, they propound Christ as a pattern for their imitation, practising his vertues to the life.

*Quest.* What vertues?

P

Ans.



Imitable vertues in Christ.

*Ans.* The imitable vertues in Christ were many: I shall instance in some of the chief; and those I shall but touch. His *Inoffensiveness*, *Meeknesse*, *Patience*, *Humility*, *Obedience*, *Love*, *Mercy*, *Contempt of the world*, *Heavenly-mindednesse*: All these were eminent in the life of Christ, and all these doth the true believer that is risen with Christ shew forth in his life and conversation.

1. Inoffensive-  
ness.

1. *Walking inoffensively*. So did our blessed Saviour: In his whole course he was *inoffensive*, *harmlesse*: *He did no sin, neither was their guile found in his mouth*, 1 Pet. 2. 22. *He was holy, harmlesse, undefiled*, Heb. 7. 26. In which respect he is so often called by the name of that most innocent of creatures, *The Lamb of God*, John 1. 29. &c. And this vertue they which are risen with Christ do expresse; being also *innocent, harmlesse*: [*Harmlesse as Doves*, Mat. 10. 16. *Inoffensive*, [*Herein do I exercise my selfe, to have always a conscience void of offence towards God, and towards men*, (saith Paul) Acts 24. 16. True it is, the world takes offence at them, (and so it did at *Iesus Christ*,) but their desire and care is not to give any just offence.

2. Meeknesse.

2. They imitate Christ in his *Meeknesse*: a vertue eminent in him: *He cometh unto thee meek*,] It is spoken of *Sion's King*, Mat. 21. 5. *I beseech you by the meeknesse and gentlenesse of Christ*, (saith Paul) 2 Cor. 10. 2. In this respect also he is compared to the *Lamb*: *He was led as a lamb to the slaughter*, &c. Isai. 53.

AN

And this vertue the true Christian in his measure expresseth. He is one of *the meek of the earth*, Zeph. 2.3. One that *sheweth out of a good conversation his works, with meeknesse of wisdom*, Jam. 3.13. One that endeavoureth to restrain and bridle the *passions* of his heart, not casting the reins upon their necks, suffering them in a customary way to break forth in an inordinate manner. One that in the purpose of his heart *layeth aside wrath, anger, malice*, 1 Pet. 2.1. One that is *gentle, and easie to be intreated, ready to forgive, and forget injuries*: all which were eminent in *Jesus Christ*.

3. In *Patience*. In this respect also was 3. *Patience*. Christ a *lamb, a sheep*. His patience in sufferings was most exemplary: *He was led as a lamb to the slaughter, and as a sheep that is dumb before the Shearer, so opened he not his mouth*, Isai. 53. *When he was reviled, he reviled not again; when he suffered, he threatned not, &c.* 1 Pet. 2. 23. And herein the true Christian carries some resemblance of him: He is one that *in patience possesseth his soul*, Luke 21.19. Exercising this grace in all changes of conditions. *Tribulation in him worketh patience*, Rom. 5. 3. *Here is the patience of Saints*, Rev. 13.10. & 14. 12. They are companions in the patience of *Jesus Christ*, Revel. 1.9.

4. *Humility*. A vertue also most eminent 4. *Humility*. in Christ: *Learn of me, for I am meek and lowly*, Mat. 11.29. However, being in the form

of God, he thought it no robbery to be equall with God, (without any usurpation he might have challenged an equality with God his Father, being co-essentiall and co-equall with him in respect of his divine nature,) yet he made himselfe of no reputation, and took upon him the form of a Servant; He humbled himselfe, &c. Phil. 2.6,7. And herein doth the true Christian resemble him, being one of a contrite and humble spirit, Isai. 57.15. One that humbleth himselfe in the sight of God, Jam. 4.16. Not doing what he doth through vain glory, but in lowlinesse of mind preferring others before himselfe, Phil. 2.3. This did Jesus Christ, and this those which are risen with Christ at least, desire to do.

5. Obedience. 5. Obedience: Hereof was Christ the great Exemplar, and Pattern. He humbled himself, and became obedient even to the death, &c. Phil. 2.7. He sought not his own will, but the will of him that sent him, John 5.30. & 6.38. the will of his Father. This he did, and this he suffered, both out of a principle of voluntary obedience: And in this those who are his, resemble him; they are a people willing and obedient, Isai. 1.19. willingly obeying God for himselfe, and those which are set over them under him, for his sake.

6. Love.

6. Love: Walk in love as Christ also hath loved us, Ephes. 5.2. He loved the Church, and gave himselfe for it, ver. 25. Greater love hath no man then this, that a man should lay down his life for his freinds, John 15.13. This hath Christ

Christ done, and more: While we were yet sinners, (enemies,) Christ died for us, Rom. 5.

8. And herein are those which are Christs, conformable to Christ in their measure: They are all (in a good sense) of the Family of Love. Such as love God above all, with all their heart, &c. and their neighbours as themselves, Mat. 22. 37, 39. The true Christian is one that loveth the Lord Jesus in sincerity, Ephes. 6. 24. One that loveth the Saints, and that because they are Saints, and so consequently, all Saints, Ephes. 1. 15. One that loveth and imbraceth the Image of God, where-ever he meeteth with it: One that loveth his enemies, ready to do good to them that hate him; praying for those which despitefully use him, Mat. 5. 45. Thus the same mind is in those who are engrafted into Christ, which was in Christ himself, Phil. 2. 4.

7. Mercy: Jesus Christ was and is a mercifull High Priest, Heb. 2. 17. In the dayes of his flesh he was ready to shew mercy both to the souls and bodies of all those that sought it from him: The like bowels of mercy there are (in measure) to be found in all that are Christs: they are such as have put on bowels of mercy, Col. 2. 12. The wisdom which is from above is full of mercy, Jam. 3. 17.

8. Contempt of the world: Christ was neither covetous, nor ambitious: He professeth his Kingdom was not of this world, John 18. 36. And therefore when a Crown was offered him, and forced upon him, he refused it,



*John 6.15.* Disdaining to do any homage to *Satan*, though it were for all the *Kingdoms upon earth*, *Mat. 4.8.* In this those which are Christs resemble him: They looking upon the *fashion of this world* as transitory, passing away, they use it as not abusing it, *1 Cor. 7.31.* Not suffering their affections to run out inordinately after the things thereof: not seeking great things for themselves; not placing their happinesse here below.

9. Heavenly-mindednesse.

*Grotius Com.*  
in *John 3. 13.*

9. Lastly, *Heavenly-mindednesse*: In this sense, (though not onely in this, as *Grotius* would have it,) Christ saith of himselfe that he was in *heaven* whilest he was upon *earth*; so he tels the *Jews*, *John 3. 13.* *The Son of man which is in heaven:*] So he was properly according to his *Godhead*, which still kept residence in *heaven*; and so he was according to his *Manhood*, having his affections, and his conversation there: So much his continuall discourse shewed, which from *earthly* things still ascended up to *heavenly*. And in this those which are risen with Christ, resemble him in their measure; having their *πολίτευμα*, their cheife negotiation and businesse in *Heaven*, (as I shewed you lately from *Phil. 3. 20.*

Thus we see how they who are risen with Christ, live the life of Christ, expressing all the afore said vertues in the course of their lives and conversations. Now, put the Question to our selves, Do we this in our measure? Are the like fruits to be found in us? If so, surely

surely these are no other but fruits and consequences of this first Resurrection: But if otherwise, If our lives carry no such, but contrary impressions; not expressing the virtues of the *second*, but altogether the vices of the *first* and *old Adam*; certainly, we are as yet under the power of the *first*, bound over unto the *second death*. Many other *Shibboleths* might I give you, whereby those which have any part in this *first Resurrection*, may be differenced from them which have not. But these may be sufficient.

This triall being made, two sorts of persons will come now to be dealt withall: Such as yet have no part in this *first Resurrection*: Such as have. Let me speak to them severally: I begin with the former.

1. Such as are yet in the grave of sin; under the power of a spirituall death, strangers to this first Resurrection: let me speak unto you in the like language that our Saviour did once to *Lazarus*, John ii. 43. *Lazarus, come forth*: or as *Peter* did to *Dorcas*, Acts 9. 40. *Tabitha, arise*: Come ye forth of that grave of sin, wherein your souls lie putrifying and corrupting: Arise, stand up from the dead. So the Apostle calls upon those in your condition, Ephes. 5. 14. *Awake thou that sleepest, and arise from the dead*. Awake, *carnalists*, the word (as both *Beza* and *Grotius* note upon it) properly signifieth the awaking of a drunken man, that is, *somno vinoque sepultus*, buried (as it were) in sleep,

1. Application to such as are yet in the grave of sin.

Let them awake and arise from the dead.

and wine; his coming to himselfe again. As it is said of Noah, Gen. 9. 24. *Noah awake from his wine.* And so the Prophet Joel, speaking to the *Drunkards* of his time, he bids them *awake: Awake ye drunkards,* Joel 1. 5. 10. In the like language the Apostle there speaketh to the *Christians* of his time, who were corrupted in their judgements with that pestilent error of *Saducaisme*, denying the *Resurrection of the dead*, affirming the *Resurrection* mentioned in Scripture to be no other but the *renewing of the world by the Gospel*, and the *spirituall Regeneration of the soul* by the grace of God, (an error hatched in those times, and revived in ours, even amongst our selves.) This error the Apostle there looketh upon, (as we may do upon all error) as having in it an *inebriating property*, intoxicating and stupefying the souls of them that were possessed with it; and thereupon he calls upon them to *awake from that drunkenesse.* *Εγρηλάτε δούλοις; Awake unto righteousness, or righteously:* that is, so awake, as that you may henceforth live and walk as becometh *Saints*, in holinesse and righteousness. The same say I to all *habitual and customary sinners*; such whose souls are cast into this dead sleep, in whom *custome* in sinning hath taken away the sense of sin; (and I wish I could speak loud enough, so speak as you might hear me :) *Awake you, Awake from sin unto righteousness, Awake, arise, stand up from the dead, that Christ may give you light and life.*

*Motives*

*Motives* to presse this Motion, I shall not use many: Take one for all. Except you thus arise, better never arise: Except you thus arise here, better never arise hereafter: Unlesse you have your part in this first Resurrection, better you should never have your part in the second Resurrection. This later you shall have, your bodies shall be raised again at the last day: O that you may then awake unto life, that your Resurrection may be unto you a Resurrection of life; awake, arise here: Many that sleep in the dust of the earth shall awake, (saith Daniel,) but how? some to everlasting life, and some to everlasting shame and contempt, Dan. 12.2. Now, I know there is none of you, but would willingly have your portion with the former of these, to awake in the Morning of the Resurrection unto everlasting life: That you may so do, awake here; Awake and arise from sin, unto righteousness and holinesse here; otherwise, never look to awake to life and happinesse hereafter: They, and only they shal be exempted from the power of the second death, who have their part in this first Resurrection, Rev. 20.6.

*Motive.*  
Better never rise, then not thus arise.

To let in the Motion, that it may enter and take place with those whom it concerneth, give me leave in the next place, to meet with a *twofold* variation met with, and answered. *first* or two, whereby men do use to bear off the blow, to evade the force of this Exhortation: We will awake and arise, (say some,) but it is yet too soon. We would awake and arise, (say others,) but we fear it is now too late. Thus



*Evasion 1.*  
The presuming shift:  
It is too soon  
to arise.

Thus, while the one *presumeth*, and the other *despaireth*, both lie still in the same grave. To meet with both these briefly.

i For the *presuming* shift: We will awake and arise; but it is yet too soon. Thus did the people in *Haggai's* time put off the raising and building of the *materiall Temple* with a *nondum tempus*; This people saith, The time is not come, the time that the Lord's house should be built, Hag. 1. 2. Thus do many put off the raising up of this *spirituall Temple*; They will arise, but the time is not yet come. A shift like that which *Solomon's* sluggard maketh use of, *Prov. 6*. Being called upon to awake and arise, verse 9. *How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?* He replyeth in the next verse, *vers. 10*. *Yet a little sleep, a little slumber, a little folding of the hands to sleep: He will arise, but not yet.* Even thus do many poor sinners put off the call of God, calling upon them to awake and arise out of the dead sleep of sin; *Yet a little more sleep, &c.* They will arise from sin to righteousness; but not yet. *Modo & modo, By and by*, hereafter. It may be, they think it is yet *early day* with them; their sun is but new risen: It is but the morning of their age, their youthful season, and they must give youth the swinge: They think it is with *Men* as with *Horses*, *If they are broke too soon, they are spoiled.* They are afraid lest that impious Proverb, which was never yet verified in any, should prove true

true in them, *Young Saints*, *old Divels*; and therefore they wil leave this work to their old age. When they have nothing else to do, then they wil begin to think of this work, to look towards God; when they are about to leave the *earth*, then they will begin to think of *heaven*.

*Ans.* Fond men! Is this the time to begin to live, when you are ready to die? Is this the time to rise from the grave of sin, when you are falling into the grave of the earth? Is this the time to rise to righteousness, when you cannot rise from your bed, or couch? Is this the time to begin to look towards heaven, when you begin to stoop, and look downwards towards the earth? Of all other, old age wil be found to be the unfittest time for this work. You know whose Exhortation it is, *Eccl. 12. 1.* Remember now thy Creator in the dayes of thy youth, while the evil dayes come not.] Such are the dayes of old age; evil dayes, in respect of the manifold infirmities, diseases, aylements which attend upon it: *Ipsa senectus morbus est*; Old age it self is a disease: and being so, it is the most improper time for this work of Repentance and Amendment of life. How can a man be borne when hee is old? (saith Nicodemus, speaking of himself) *John 3. 4.* So may we say of being born again; How shall an old sinner be made a young Saint? The work of Regeneration being deferred untill old age, wil then be found both difficult and suspicious.

Old age the unfittest time for this work.

Regeneration deferred to old age, is

I Difficult:

## 1. Difficult.

1. *Difficult.* The Grave of sin is like the Grave of the earth. The longer a man lyeth in it, the more difficult will his Resurrection be. When *Lazarus* had lyen four dayes in the grave, *Martha* thought that Christ came too late, that there was no possibility of a recovery. Lord, (saith she) *By this time he stinketh, for he hath been dead four dayes.* John 11. 39. The like we may say of aged confirmed sinners, who have lyen not four dayes, but (it may bee) forty, sixty, eighty years rotting and putrifying in the grave of sin, so as they *stink already*, their lives and conversations have been scandalous and offensive to all that have come neere them many a day; How do we think that such putrified soules should ever be raised again? In such the work of *Regeneration* cannot but be apprehended to be a *difficult* work. It was the speech of *Sarah*, when the Angell told her shee should conceive and bring forth a son in her old age, having been to that day barren, *What* (saith she) *shall I, after that I am waxen old, have pleasure?* Gen. 18. 12. So may an aged sinner say concerning the work of *Regeneration*. What, shall I who am now waxen old, gray-headed in sin, *shall I now have pleasure?* shall I find delight in spirituall and heavenly things, which to mee hitherto have been dry and saplesse? Shall the *Immortall seed of the word* become fruitfull in me? Shall the *new man* be conceived, shall

shall *Christ be formed* in my soul, which hath hitherto been as *barren*, as *dead*, as ever *Sarahs womb* was? This, thought to God it is possible, and *ease*; yet to man it will be found a *difficult work*. Women who never had a child till their age, oftentimes pay deare for it, before they see it. Aged sinners will finde *Repentance* to bee *bitter*, the worke of *Regeneration* *difficult*.

2. And as difficult, so *suspicious*. True Re-<sup>2</sup> *Suspicious*.  
pentance is never too late, but late Repentance is seldome true, seldome sincere. Aged sinners, if they begin to forsake their sins, and looke towards God, and towards heaven, it may be suspected that it is not *love to God*, that draweth them, but *fear of Hell* that driveth them to it.

Upon these grounds let all be perswaded Put not off the  
not to put off the call of God. Doth Christ call of God.  
by the *Trumpet of his word* summon you (as at this time he doth) to arise and come forth of the grave of sin? do not say that it is too soone. Wil you think thus to put off the *Archangel* at the last day, when you shall heare the dismall sound of his *Trumpet*, *Surgite Mortui*, *Arise ye dead*, and come to *Judgment*? wil you then plead that it is too soon to arise? you wil arise hereafter? I beseech you think upon this now, what answer you must then return to the summons of your *Corporal* Resurrection, and return the same now to this summons of your *spiritual* Resurrection. Doth  
Christ



Christ call unto you, and bid you arise from sin? (He doth so :) do not put him off with delayes. *To day, if yee will hear his voyce,* (saith the Authour to the Hebrews, *Hebr.* 3. 7. citing the words of the Psalmist, *Psal.* 95. 7.) Now whilest salvation is offered, now take the present opportunity, and make use of it: *Σήμερον, To day.* The time of this life is but a Day. Your Father Abraham rejoiced to see my day, (saith our Saviour, speaking of the term of his own life upon earth) *John* 8. 56. And this day is the day of our first Resurrection. Arise therefore whilest this day lasteth. This is the great work which we have to doe, every of us, while we are here upon earth: and therefore *work this work of God whilest this day lasts,* knowing, that the night is coming, wherein there is no working (as our Saviour tels his disciples, *John* 9. 4.) And how much of this day is yet behinde, how nigh this night may be, who can tel? How knowest thou, but that thy *Sun may goe downe at noon?* and therefore defer not to answer the call of Christ, calling upon thee to arise.

None know  
whether God  
wil call again.

Which if thou shalt do; How knowest thou whether ever hee wil call again, or no? We know what our Saviour once said to his Disciples, when hee had twice awakened them, and yet coming to them the third time and found them sleeping; *Sleep on now,* (saith hee) *and take your rest,* *Matth.* 26. 45. As if he should have said, Now take your course;

course; ye may sleep, for me, as long as you will, I will never awaken you more; or you will have little list to sleep ere long, whether I awake you or no. Christians! there is none of you but Christ hath come unto you once and again, many times, calling upon you in the Ministry of his word, bidding you *awake, arise*. Now, what do you yet sleep? Take heed lest that terrible doome proceed out of his lips, *Sleep henceforth, and take your rest. A restless Rest*. There is a time when Christ will call no more. *My spirit shall not ever strive with man*, Gen. 5. 3. And what knowest thou whether this be not the last time of asking. And therefore, if he do now knock at the door of any of your hearts, call upon you by the inward motions of his spirit, as hee doth by the outward Ministry of his word, do not put him off as Felix did Paul, Act. 24. 25. saying, you will hear him another time; when you have a convenient leisure you will call for him: So you may, and yet he not answer. *Because I have called, and ye refused, (saith Wisdom) therefore ye shall call upon me, but I will not answer*, Prov. 1. 24, 28. So dangerous a thing is it to try conclusions with Jesus Christ; to try whether the wind will blow again, whether the Cock will crow again, whether the Trumpet will sound again. Doth it now sound in any of your hearts, as it doth in your ears, calling upon you to arise from sin unto righteousness? do not say, It is too soon.

*Evasion 2.*  
The despair-  
ing shift.

Repentance in  
age difficult to  
man, not to  
God.

2. But is it now too late? There is the second shift, no lesse dangerous then the former: I have lien a long time in the grave of sin, rotting and putrifying there; I am an habituated, inveterate sinner. Is there yet any hope for me?

*Ans.* This was the Argument that shook *Martha's* faith. Her brother had lien four dayes in the grave. But what faith our Saviour to her? Said I not unto thee, If thou wouldst believe, thou shouldest see the glory of God? John 11.40. The like I say unto thee: Art thou an aged sinner? Suppose one of those the Prophet *Isai.* speaketh of, *Isai. 65. 20.* A sinner of an hundred years old? yet only believe, & thou shalt see, thou shalt feel the glory of God, the glorious power and grace of God in changing thee yet before thy change cometh, working this *Resurrection* in thee, and for thee. To thee this work is now more difficult; not so to him who is the *Resurrection and life*. It was all one to Christ in the dayes of his flesh, to raise up the *Courtiens son* from the sick-bed, John 4.46. and *Jairus his daughter* from the death-bed, Mat. 9. 15. and the widow of *Naim's son* from the *Biere*, Luke 7. 14. and *Lazarus* from the grave, and that after his three dayes buriall, John 11.43. True indeed, in the last of these, it is said, that he groan-  
ed in himselfe once, and again, ver. 33, 38. But this he did; either by way of sympathy, expressing his griefe and compassion towards *Mary*, and the rest of the mourners; or  
else

else by way of *Antipathie*, expressing his anger and indignation against *Martha*, and the rest of those faithlesse ones, who so far questioned his power in effecting what hee had undertaken; not in regard of any apprehended difficulty in the work; which, when hee came to it, hee effected with a word, *Lazarus, come forth*. Is it so, that you are not only dead in sin, but have lyen long in that state, under the power of this death; yet despair not.

But in this state I have often withstood the Call of God; Oft have I heard the voyce of *Christ*, but have not answered it. Oft have I felt the striving of the Spirit of grace, but have checked, resisted, quenched the motions thereof.

And so had the *Jews* done, as *Stephen* tells them to their face, *Acts 7. 51. Ye stiff-necked, and uncircumcised in hearts and ears, ye do always resist the holy Ghost;]* yet *Peter* invites them to repentance, with assured hopes of mercy upon their coming in, and accepting the offer, *Act. 2. 38. Repent ye therefore, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gifts of the holy Ghost.* Of which gifts, the chiefest is this of *Regeneration*.

But I fear, I am in the number of those of whom *S. Jude* speaks *ier. 12.* of his Epistle, *A Tree that is twice cut down; a relapsed Apostate, one that hath fallen away from the grace of God after that I was once enlightened;*

Doubts Answered.

Repl. 1.  
Resisting the call of God.

Ans.

Repl. 2.  
The case of Apostacy.



one that hath fallen back again into a state of sin and death; after that in my owne and others apprehensions I had begun to live the life of grace. So as I fear, I am also (as he speaketh) plucked up by the roots; for ever cut off from all hope of spiritual union or Communion with Jesus Christ, under an impossibility of ever being renewed, of ever partaking in a second spiritual Resurrection.

*Answ.*

*Answ.* Still this makes the case more difficult: yet despaire not. Surely, Lazarus died again after his first resurrection; yet shall his body be raised again at the last day. Believe it, Christ is able to do as much for thy Soul, as he will do for his Body. And this, if thou beest not still wanting to his grace, he will do; Restore thee from thine Apostacy.

*Quest.*

What to be done to attain this Resurrection.

*Quest.* But what then shall I do, that I may be made partaker of this grace? that I may have my part in this first resurrection? nay, being a dead man, what can I do? A dead man is a meer patient in the work of his own resurrection.

*Answ.*

*Answ.* True, and so is a sinner in the first act of his own Conversion, (as I have before shewed you.) In thine own strength without Christ, thou canst do nothing in this way, (as our Saviour tels his Disciples, *John 15*.) what Paul saith of a dead body, *1 Cor. 15*. 43. we may say of a dead Soul, it is full of weaknesse: Being dead in sin it is in a state of impotency, not able to raise it selfe, or to

con-

contribute ought toward it own resurrection. But yet this thou mayst doe, and this be thou directed to do.

*I. Wait and attend upon God in the use of those means whereby he ordinarily effecteth this Resurrection.* This could that poor, impotent, bed-ridden man in the Gospel do, *John 5.* Though he could not put himselfe into the waters, yet he could lye at the pool. And the like maist thou doe. Though thou canst not quicken and raise up thy self, yet thou maist attend upon those means whereby God is wont to convey that grace, whereby he effecteth this work, which is the *Ministry of the word*. By this means it was that those dead bones were quickned, *Ezek. 37.* viz. by the *Prophets prophesying upon them, verse 4.* Hee said unto mee, *Prophecise upon those bones, and say unto them, O ye dry bones, hear the word of the Lord.* And by this means it is that dead souls are quickned; by the *Ministry of the word*. This is the *Trumpe of Iosue Christ*. Here is the *voyce of Christ* to be heard, whereby he quickeneth the dead. And therefore with care, diligence, conscience attend upon this Ordinance, hearkning and listening to hear the *voyce of Iesus Christ*.

*2. Not hardening our hearts.* Let that be a second direction. *The day, if you will hear his voyce, harden not your hearts.* *Heb. 3.7.* This men of themselves can do. Though they cannot soften their own hearts, yet they can harden them, and that by resisting the motions

*Direct. 1.*  
Waite upon  
God in the use  
of means.

*Direct. 2.*  
Not harden-  
ing the heart.

of the spirit of grace. Now, would you have your part in this first Resurrection? take heed of thus *hardning your hearts*, take heed of *resisting*, *quenching* the first Motions of this spirit; but give way to them; let in the voyce of Christ into your soules. Let in the voyce both of the *Law* and *Gospel*.

Let in the  
voice of the  
Law.

The voyce of the *Law* for the awakening of you. This is the first use of the *Law*, to rouse and awaken dead soules, to convince poor sinners of the *sinfulness* and *miserie* of their Naturall Condition. Let it bee usefull to you in this way. Give way to the *spirit of conviction* for the awakening of you. Were it possible that a dead man could be awakened, and made apprehensive and sensible of that state wherein he is, being under the power of death; to see how he *hath the grave for his house*, and *maketh his Bed in the darkness*, where *corruption* and the *worme* claim him, being his onely Companions (as *Job* describeth that state, *Job* 17. 14.) he should not need to be perswaded to arise, and come forth, and to accept of a *Resurrection*, being tendred to him. Surely so would it bee with poor sinners. Were their consciences but once thoroughly awakened, and themselves made apprehensive of the misery of their naturall condition, how their soules by putrifying and stinking in the grave of sin, they should need no other argument to induce them to come out from thence, and to ac-

cept

cept of this new life offered and tendred unto them. Suffer your selves therefore to be thus awakened. Give way to the discoveries of the Law; bringing them home to your selves in your own particular; that so you may see and feel your selves in a state of sin and death, under the power of a spirituall death, bound over unto *Eternall* death.

Being thus awakened by the Law, now hearken to the sweet voice of Christ in the Gospel, calling upon you and commanding you to arise and stand up from the dead. Lending not only your ears, but your hearts to this call; closing with it, returning answer to it, as old *Elie* adviseth young *Samuel* to do in a like case, *1 Sam. 3. 9. speak Lord, for thy servant heareth.* Thus when Christ shall be pleased to call upon you outwardly in the Ministry of his word, inwardly by the motions of his spirit, inviting, perswading, requiring you to arise from sin to Righteousnesse, give entertainment to this call of his, accepting this offer of grace, by faith receiving Christ himselfe into your hearts, yeelding up your selves unto him to be framed and fashioned according to his will. So doing, he wil communicate himself unto you in this blessed way, being unto you *Resurrection and life.* For this you have his expresse promise, with an *Ecce*, a (*Behold*) before it, that you may take the better notice of it, *Revelation 3. 20. Behold, I stand at the door and knock? If any man hear my voice, and open the doer, I will*

Let in the voice of the Gospel, Answering it.



come in and sup with him, and he with me.] The [Doore] there spoken of is the doore of mens Consciences. At this doore Jesus Christ [standeth] attending and waiting with much patience upon poor sinners. Thus standing at this Doore, he [knocketh;] this hee doth by outward meanes, and inward Motions, as one desirous of admittance. Now (saith he,) [If any one hear my voyce] not only giveth me the bare hearing, but hearkneth, attendeth to what I say, [And openeth the door,] thereupon letting me into his heart, receiving me by faith, accepting me as a Saviour and a Lord, [I will come and sup with him, &c.] I wil now communicate my self unto him in the most intimate way, letting into his soul the sweetest and most efficacious influences of my grace and spirit for the carrying on and perfecting that blessed work which is there begun. This will Jesus Christ doe to the soul that thus hearkneth to his voyce, to his Admonitions, Exhortations, Offers, Promises, receiving him by faith, cleaving to him by Love, submitting to him by Obedience, he will be to it Resurrection and Life.

The main  
work is to close  
with Jesus  
Christ.

And therefore let your first and main work be thus to close with Jesus Christ, thusto let him into your souls; thus to receive him, that so you may come to have union with him. From that union wil flow this blessed Communion: Having union with his Person, you shall have Communion in his Resurrection. So hath the

the *Graft* with the *Stock*. Having union with it, it hath also communion with it in the *spring*: *Resurrection*, and that by participating in that sap and juice which is in it. Thus being made one with Christ by *faith*, ye shall be made partakers of that same *spirit* whereby Christ himself was raised from the dead, which will have the same effect in you that it had in him.

And therefore again and again, be perswaded to *close with the Lord Jesus*: Not thinking it enough that you are put into him by a *Sacramentall Infition*, as all persons Baptized are: or that you cleave unto him by an *outward visible profession*, as all Hypocrites and carnal Gospellers do; but that you may have a true *spirituall coalition*, a reall *Mysticall union* with him. Being thus ingrafted into him, you shall be made *conformable to him in his Resurrection*: you shall be raised from this death of sinne, to this *Life of grace*, as he was from the death of nature to the life of Glory.

But all this while I must remember I have been speaking to *dead men*; and consequently, that unlesse *Jesus Christ* himselfe shall please to second this word with his own spirit, all that I have said, or can say in this case, will prove but lost labour. As it was in the raising of the *Shunamites son*, 2 Kings. 4. 31. *Gebezi*, *Elisha's* servant, hee cometh first, and layeth his *Masters staffe* upon the face of the Child, and this

Without his concurrence, all motions or endeavours this way are in vain.

he did by his Masters direction and appointment, *verse 29.* but all in vain: Til *Elisha* himself come, and stretch himself upon the child, putting his face to his face, &c. there was no awakening, no reviving; *verse 31.* Thus have I, as a poore servant, a Minister of Jesus Christ, laid a Gospel command upon you, requiring you in his name to awake, and arise; but unlesse my Master himselfe, the Lord Jesus (the true *Elisha*, the Health of God, & of God, as the word signifieth) unlesse hee come, and make an effectuall Application of himselfe unto your souls, breathing into the face of them the breath of a new life, all my endeavours will be to no purpose. And therefore let me (in the close of this Point) direct and desire you to look up unto him who is the Resurrection and life, earnestly imploring this grace and favour from him, that he himselfe would be pleased to undertake this work, communicating unto you that *Quickning spirit*, whereby your hearts may be inclined, and your selves inabled to arise and stand up from the dead; to awake and arise from sin unto Righteousness, which of your selves you are not able to do. I have done with the former sort, such as are as yet strangers to this first Resurrection.

Application to such as are thus risen with Christ.  
*Exhort. I.* Bee thankfull for this Mercy.

Come we now to the later: Such as are in their measure made partakers of it. As for you, Let me (in the first) place excite you to a thankfull acknowledgment of this so great a mercy. This is the end of all that

Grace

Grace which God is pleased to exercise upon his people, viz. that They should be to the praise of his Glory, Eph. 1. 12, 14. That they should shew forth the praises of him who hath called them out of darknes into a marvellous light: So our new Translation readeth that of St. Peter, 1 Pet. 2. 9. And the Originall wil bear it; The word *Agēzai* signifying both *vertues* and *Praises*. And this be you excited to do; you that are made partakers of this so peculiar a favour. Which, whether it be a mercy worth the acknowledgment, do but consider the greatness of the work, the Freeness of the Agent, and the Indisposition of the Subject, and then give sentence. For the greatnesse of the work, it is a Resurrection. For the freeness of the Agent, it is a Resurrection. For the Indisposition of the Subject, stil, (I say no more) it is a Resurrection. Resurrection is a great work. It is so to raise up a dead body. It is no lesse to raise up a dead soul. A work of a mighty, almighty power; even of that *ἐξουσία* *ἐνδύουσα* that exceeding greatness of power, (as the Apostle calleth it) Eph. 1. 19. No lesse then that effectually working of that mighty power of God, which hee wrought in Christ when he raised him from the dead. And what is it that should move God to exercise this power upon you, rather then upon others? surely, not any thing in your selves. Dead bodies are all alike indisposed to a Resurrection: And so are dead souls. That God hath made you the objects of this power, it is only his free grace that moved

The first Resurrection a mercy worth the acknowledging.



moved him to it. All the *sons of Adam* by nature are like so many *carcasses* buried together in the same *Church-yard*, or lying together in the same *Golgotha*, or *Calvary*, the same *Charnell-house*. You that are now *made alive unto God*, time was when you were in the same condition with the rest of the world, *Dead in trespasses and sins, even as others*, Eph. 2. 1, 3. Now, how is it that Christ hath been pleased to sound the *Trumpet* (as it were) upon your graves? to pick and single you out from the common heap? to make you the objects of his *power* and *mercy*, whilst in the mean time he hath suffered so many millions of souls on each side of you to sleep in eternall death? Surely, this is no other but that which the same Apostle calleth *ὑπερβαλὼν πλεον ἡ χάρις αὐτοῦ, Ephes. 2. 7.* the exceeding riches of his grace in his kindnesse towards you in Christ Jesus.] Who but will acknowledge it a speciall favour, a singular kindnesse which Christ shewed unto *Lazarus*, in coming unto him, and that before he was sent for, to raise him up from the dead? He might have had far more *noble Patients* to have done so miraculous a cure upon: He might have manifested this his power upon the *Kings* and *Princes*, and *Potentates* of the earth, from whom he might have expected a better recompence then he could from *Lazarus*: yet he neglects them, and singles out him. Here you will say, (as the *Jews* did, when they saw Christ weeping for this his deceased friend,)

friend,) *Behold how he loved him, John 11.36.* This was a declaration of singular affection unto *Lazarus*: no lesse is that affection which he hath manifested unto you: you were as truly dead as ever *Lazarus* was; you in your *souls*, as he in his *body*. Now, Christ hath come unto you, and that *before he was sent for*, (otherwise he had never come) working the same, nay, a greater work upon you: raising you up from the grave of *sin*, not to a temporary, (as he did *Lazarus*,) but to an *eternall*, an *immortall* life: Sure I am, he might have had more *noble Patients*; he might have made choice of the *Princes* and *Potentates* of the world, the *wise*, the *rich*, &c. But them he hath passed by, many of them, most of them: *Not many wise men after the flesh, not many mighty, not many noble are called, 1 Cor. 1.26.* You hath he singled out to be the objects of this power and mercy. Herein acknowledge the exceeding riches of his grace, and give him the glory of it by a thankfull acknowledgement.

To raise up your hearts whereunto, look first *downwards*, into the hideous, darksome, loathsome *dungeon of the grave*, from which you are raised; that wretched state of *sin* and death from whence you are delivered. Then look *upwards*, to that blessed state, this blessed life to which ye are raised: Look *inwards*, into your selves, and there behold the Image of God in measure restored, the first fruits of the spirit already laid

Divers considerations raising up the heart to this acknowledgement.

laid in, assuring to you the full crop of heavenly glory in due season. Look about you, and behold on each side millions of souls still sleeping, rotting, stinking in the grave, abiding under the power of sin and death; and then see whether here be not matter for a thankfull Gratulation. When the *Israelites* saw the *Egyptians* lie dead upon the sea-shoar, themselves being come safe to land, they could not but break forth into praising and magnifying of God: Then sang *Moses* and the children of *Israel* this song unto the Lord, *Exod.* 14. 30. & 15. 1. Such a difference hath God put betwixt you and others: raised you from the grave, where others lie dead. Give unto him the praise and glory of this his free and rich grace: Inwardly acknowledging it, outwardly expressing that acknowledgment, by speaking to his praise, and living to his praise: so living, as *Christ* himselfe lived after his Resurrection.

*Exhort.* 2.

Live as *Christ* lived after his Resurrection.

2. Which let me exhort you unto (in the second place.) Are you in the number of those who have their part in this first Resurrection? Are you risen with *Christ*? then walk as you have *Jesus Christ* himselfe for an Example, so living as *Christ* himself lived after his Resurrection.

*Quest.* But how is that?

*Ans.* Take it in three or four particulars.

1. No more returning to the grave again.

1. See that you return to the grave no more. This did *Lazarus*. And this, it is supposed,

led, did those *Saints* which accompanied and attended upon Christ in his Resurrection. They returned to their graves again, they died again: But so did not Christ himselfe; *Christ being risen from the dead, he dieth no more*, ver. 9. of this Chapter. No more do you. Hath God begun to raise you from the grave of sin? do not return thither again. Take heed of ever returning to your former state.

*Object.* But happily, (some may say:) What need such a Caveat, as this, *There being* no fear of such an *Apostacy*? Those who are once raised with Christ, shall never die again: *He that liveth and believeth on me, shall never die*, John xi. 26. They who have once their part in this first Resurrection, shall never come under the power of a second death. Such cannot fall away totally and finally from this grace of God.

*Ans.* What then? Shall any hereupon take liberty to continue in sin, and to live as they list? Surely then, whoever thou art, that shalt dare thus to turn the grace of God into wantonnesse; that makest such desperate use of so comfortable a Doctrine; drawest such poisonous and damnable inferences and consequences from such sweet and comfortable premisses, thou mayest take that unto thy selfe which Simon Peter once said to Simon *Magus*, Acts 8. 21. and conclude that as yet, *Thou hast no part, nor lot in this matter.* Thou art as yet a stranger to this mysticall Resurrection: and

A Caveat not uselesse, though Saints be not subject to ro- tall and finall Apostacy.

1. To continue in sin that grace may abound, a desperate conclusion.



it may be feared, art like so to be. Paul will tell such perversers and abusers of this grace of God, that *their damnation is just*, Rom. 3. 8. And Saint Jude maketh this a character of a man ordained of old to condemnation, that shall dare thus to turn the grace of God into lasciviousnesse, Jude ver. 4. This for you.

2 Saints may fall foully, and fearfully, though not totally and finally.

2. In the second place, as for true Believers, such as are made partakers of this grace (the grace of Regeneration) it is true, they shall be so upheld by that *Maintenance Divina*, so kept by the power of God through faith unto salvation, as that they shall never totally and finally fall from it; but yet they may fall foully and fearfully: so fall, as the story tells us that *Eurichius* did, who fell from the third loft, Acts 20. 9. so as they may be taken up for dead. Though their life may be still in them, (as Paul saith of him, ver. 10.) yet they may be dead in their own and others apprehensions: They may lose that strength and vigour, with that sense and feeling which sometimes they had; so as though they do not return to the grave againe, yet their life may draw nigh to the grave, so as they may be accounted both by themselves and others, amongst them that goe down to the pit, free among the dead (as *Heman* saith of himself, Psal. 85. 3, 4, 5.) They may be brought to the gates of the grave (as *Hecuba* said of herself, 1 Sa. 38. 10.) Such may the condition of a true believer be.

34. As for others, such as have a name to live, they may die again: Self-deceitling hypocrites, those walking ghosts, who seemed to have been partakers of this Resurrection, they may return to the grave again, losing all that which they seemed to have, (as our Saviour saith of the formall Professour) Luke 8. 13. losing all those common graces, which (like Bristol Diamonds) for a time sparkled, and shone forth in them: Such Apostacie is no Raritie. Saint Peter can tell us of Dogs returning to their vomit again; and Swine, after they have been washed, returning to their wallowing in the mire again. Such as, After they have escaped the pollution of the world, through the knowledge (or acknowledgment) of the Lord and Saviour Jesus Christ, yet are again entangled therein, and overcome, 2 Pet. 2. 20. And the Authour to the Hebrews wil tel us of some, (who having been once enlightened (by the word) and have tasted of the heavenly gifts, (have felt some flashes of inward peace and joy) and were made partakers of the holy Ghost (the common gifts and graces of the Spirit) and have tasted the good word of God, (have found some relish in the sweet and saving promises of the Gospel) and the powers of the world to come, (have had some ravishing apprehensions of the joys and glory of heaven) yet they fall away (by a total apostacie, returning to their former condition, being brought wholly under the power of sin again;) so you have it Hebr. 6. 4, 5, 6. Now in the fear of God,

3. Such as have a name to live, may die again.

But some  
might say  
that I  
am  
not  
the  
same  
as  
before

The conditions of Apostates most desperate. God, take heed this prove not your condition. Which, if it do, mark what follows; Your later end will be worse then your beginning: and it would have been better for you never to have known the way of righteousness, then having known it to turn from the holy Commandment; so you shall finde it, 2 Per. 2. 20. This will put you into a desperate state, under an impossibilitie (in an ordinary way) of ever being renewed again into repentance: so you have it, Heb. 6. 4, 6. If yee shall thus sin wilfully, after that ye have received the knowledge of the truth, there remaineth for you no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation: so you may read it, Hebr. 10. 26, 27. Trees which are twice dead, what can they look for, but to be plucked up by the roots, cut off from all union and communion with Jesus (Christ? Jude 12. So desperate is the condition of wilful Apostates, such as having been in measure wrought upon by the grace and spirit of Christ illuminating, convincing, and in measure changing and reforming, (though not regenerating) them; If they shall willingly and wilfully return to their former state, it puts them into a most dangerous and desperate condition. (I have seen had even)

Being raised, And therefore, Is it so, that God hath begun this work, this change in any of you, the Brink of the grave againe, Take heed of looking back. Come not nigh the verge; the brink of the grave againe, do not henceforth give way to any one sinne,

so as to live in it, to continue in it. This the Apostle here in the former part of this chapter presseth upon these his Romans; *How shall we that are dead unto sin live any longer therein?* yet. 2. Believers are dead to sin; nay risen from sin; how shall they live, or ly in it? we would account it a madnesse in a man that is raised from the grave, to return thither again, and to make his abode there. It is no lesse for Christians that are risen from the grave of sin, to returne to it, to live and continue in it. In this imitate your heavenly pattern, who being raised from the dead, dyed no more.

2. Being raised from the dead, evidence your Resurrection. So did your Saviour. Being raised from the grave, he evidenced the truth of his Corporall Resurrection, showing himself alive after his Passion by many infallible proofs (as the Evangelist hath it) Act. 1. 3. specially by doing the actions of a naturall life, speaking to his Disciples, and eating with them. Thus do you evidence the truth of your spirituall Resurrection. Evidence it both to your selves and others, and that by doing the actions of a spirituall life; approving your selves unto God and man in all duties of Piety, Charity. Being delivered out of the hands of these our enemies, Sin, Satan, Hell, Death, now serve God in Holinesse and Righteousnesse all the days of your life.] Thus yeeld up your selves unto God, as those that are alive from the dead, and your members as instruments of Righteousnesse

*Exhort. 2.*  
Evidence this Resurrections by the action of a spirituall life.

R

unto



unto God (as the Apostle presseth, *ver. 13. of this Chapter*.) Thus being now brought into a new state, walk answerable to it, and that by living a new life : so did our blessed Saviour after his Resurrection (as I have shewed you.) Hee lived after another manner then before he did : Do you the like. *Hic dies aliam vitam adfert, alios mores postulat :* This new state calls for a new life and conversation. Herein lieth the principall part of a Christians conformitie to Christ in his Resurrection ; That like as Christ was raised from the dead by the glory of the Father, so he also should walk in newnesse of life ; so you have it in the words before the Text.) And therefore, As concerning your former conversation, put off the old man; and put on the new; so you have the Exhortation, *Ephes. 4. 22, 24. You were sometimes darkness, (you were so during your abode in the grave of sin ; ) but now (being risen) yee are light in the Lord : walk therefore as children of light : so it follows, Ephes. 5. 8. In times past ye walked according to the course of this world, &c. (so the Apostle describeth your former state, Eph. 3.) but now, being brought into a new state henceforth be not conformed to this world, but be ye transformed, &c. (so the same Apostle presseth it, Rom. 12. 2.) Be ye metamorphosed ; so living now as becometh men of another world. So did your Saviour after his Resurrection (as I shewed you : ) and so do you. As for the comforts of this present world, we then*

but not *abusing* them : so use them as not *u-  
sing* them. Seeking after *spirituall* things,  
*spirituall Meates* and *Drinks*, *spiritual riches*  
*spiritual pleasures* and *delights*. These are  
futable to your new state. *If ye be risen with*  
*Christ, seek the things which are above*, Col. 3.  
1. Hereby evidence that you have your part in  
this *first resurrection* by walking answerably to  
this new condition. With all, *living to the Glo-  
ry of God*. So did your Saviour (as I have show-  
en you in opening of the former verse,) he  
was raised from the dead (as by, so) *to the Glory*  
*of God his Father*, that he might glorifie him.  
Herein be you conforme to your pattern. Be-  
ing raised from the dead by the glory of God,  
now be you *to his glory*, making this the end  
of your life, *to glorifie God*; *Glorifie him both*  
*with your spirits*, and *with your Bodies*, both  
which are his by more then a single  
right.

3. Are you thus risen? then waite for the *Exhort. 3.*  
*day of your change*, the day of your *Translati-* Wait for the  
*on*. So did your blessed Saviour after his Re- day of Trans-  
*surrection*; he made his abode here upon earth lation.  
for *forty dayes*, waiting for his *Ascension*. Do  
you the like who are made partakers of this  
*first Resurrection*. The day of your *Trans-*  
*lation* is not farr off; *Forty dayes*; At  
most, a few yeares: In the meane time  
waite for it. So do all they who have re-  
ceived the *first fruits of the Spirit*. They  
wait for the *Adeption*, viz. the *Redempti-*  
*on of their Bodies*, Romans 8. 23. There

is a twofold *Adoption*, and a twofold *Redemption*: *Duplex adoptio, duplex redemptio*. A twofold *Adoption*; the former *inchoate*, which gives a *pus ad rem*, a right unto the Inheritance. The other *complete* and perfect, which giveth a *pus in re*, putteth the person adopted into the actual possession of that Inheritance, which was insured upon him in his Adoption. In like manner a twofold *Redemption*; The one of the *soul*, when it is delivered from the power and dominion of *Sin*; the other of the *Body*, when it shall be delivered from the power of *Death*: the one is the *first fruits*, the other the *crop*. You who have received the former, wait for the later; wait for the coming of *Iesus Christ*. This is the testimony which *Paul* giveth to his beleeving *Corinthians*, 1 *Cor. i. 7*. *They came behinde in no gift, waiting for the coming of the Lord Iesus Christ.* There is a twofold coming of *Christ*, (besides his coming in the flesh, and in the spirit) viz. his coming in particular, and in generall *Judgment*. In the former way he cometh at the day of death: In the later at the day of the generall *Resurrection*. Now waite ye for both these. Waite for your particular change: *all the days of mine appointed time will I waite till my change shall come*, saith *Iob*, chapter 14. verse 14. wait for that generall change. This is the coming of *Christ* which the *Apostle* there aimes at; calling it *ἀποκάλυψιν Κυρίου*; The Revelation of the Lord *Iesus*. Then shall

shall Christ be revealed to be what he is : And then shall those who are his, participate in the same *Revelation*; they shall be revealed to be what they are. *Now are we the sons of God, (saith Saint John) and it doth not appear what we shall be. But we know, that when he shall appear, wee shall be like him, 1 John 3. 2. Like him in Glory. When Christ who is our life shall appeare, then shall yee also appeare with him in glory, Collossians 3. 4. Waite therefore for this Revelation: Waite for it, and that first with Patience, then with Assurance.*

1. With *Patience*. So will they who have a lively and well grounded hope, they will wait with patience for the thing hoped for. So saith the Apostle, *Rom. 8. 25. If we hope for that we see not, then do we with patience wait for it.* Thus wait yee for the *second Resurrection*. Your soules being raised, waite yee for the Resurrection of your *Bodies*; that blessed Resurrection unto life, whereof this first Resurrection is the pledge, and assurance. Wait for it with *patience*. What though God do deferr it for a time, holding you in suspense, under hope? It is no more then he did to his own *Son*, who after his Resurrection was not presently translated, presently glorified, he tarried his time, his *fortie days*. Think not much that you do the like. Nay suppose he be pleased to exercise you with many kinds of *trials* and

1. With *Patience*  
ence.



*Tribulations*, during your abode here upon earth, yet gird up the loyns of your mind, and hope unto the end, for the grace that is to be brought unto you at the revelation of *Iesus Christ*, (as *Saint Peter* exhorts) 1 *Per.* 1.13. The grace which shall then be brought, is that grace of life; (as he calls it, *cap.3. ver.7.*) even eternall life. For this grace wait unto the end, and that with patience.

2. With Assurance.

2. And as with patience, so with Assurance. Having your part in this first Resurrection, ye shall have your part in the second, even in that Resurrection of life. The one is a pledge of the other: being in your measure made conformable unto Christ in his resurrection here, ye shall be fully hereafter; when you shall be raised up to the participation of the same glory, which Christ after his Resurrection in due season entred into. This the Spirit of God in Scripture layeth down as an unquestionable truth, which all true believers may be confidently assured of: We know, (saith *Saint John*,) that when he shall appear, we shall be like him, &c. 1 *John* 3.2. We know, (saith *Saint Paul*,) that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the Heavens, 2 *Cor.* 5.1. And hereupon, (saith he,) We that are in this Tabernacle do groan, being burdened; not that we would be unclothed; but clothed upon, that mortality might be swallowed up of life, *ver. 4.* which it shall be at the day of the generall Resurrection. In the

the confident assurance whereof, let all those who have their part in this first Resurrection, wait and look out for that day. *In this we groan earnestly, (saith the same Apostle there, ver. 2.) desiring to be cloathed upon with our house which is from heaven.*] So shall the *soul*, upon the separation of it from the *body*; and so shall the *whole man*, upon the resurrection of the body. Then shall *soul* and *body* be cloathed with celestially glory. Let all the Lord's people in a confident expectation hereof wait for it.

4. And waiting for it, (in the fourth place,) *Exhort. 4. Prepare for it:* and that by *finishing the work* Prepare for it. which you have here to do upon earth. So did your blessed *Saviour* prepare for his *Ascension*. After his Resurrection he had yet some works to do upon earth; as *viz.* to *confirm* the faith of his Disciples of the present and succeeding ages, in the truth of his own Resurrection; to *impower* and *commis-*  
*nate* them, and their successours, for *teaching* and *baptizing* of all nations; and to instruct them in some other things pertaining to the Kingdome of God. And all this he doth, (as you may see, *Acts* 1.3. *Mat.* 28.18,19.) so finishing the remainder of that work which his Father had given him to do before his *Ascension*. Look you upon him, and do likewise; Whilest you are upon earth, *work the works of God*: you know not how nigh the time of your dissolution, your translation may be; and therefore do good while you may; not

neglecting, nor letting slip any opportunity which God offereth you, for doing any service to him, or to his Church: that so, when the time of your dissolution shall approach, you may be able to say with the blessed Apostle, *2 Tim. 4. 8. We have fought the good fight, we have finished our course, we have kept the faith.*] Which whosoever can say in truth, and sincerity, though it hath been in great weaknesse, yet may he go on, and apply what follows; *Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me at that day.*] Thus being risen with Christ, imitate him, so living as Christ lived after his Resurrection.

**Exhort. 5.** 5. I have but one word more, and I shall  
 Rise more and more, dismiss the Text, and you. In the third place,  
 Are you in your measure made partakers of  
 this Resurrection? then labour daily to rise  
 more and more. Herein the spirituall Resurre-  
 ction differs from the corporall: The corporall  
 Resurrection is perfected at once, and actu: it  
 admits of no degrees. It is otherwise in the  
 spirituall Resurrection: This is gradual, never  
 perfected, till grace be swallowed up of glory.  
 The Christian's rising to newnesse of life, is  
 like the Sun rising upon the earth, which is  
 by degrees, higher and higher, till it com-  
 eth to the Zenith, the mid heavens. The  
 comparison is Solomon's, Prov. 4. 18. *The  
 path of the just is as the shining light,*  
*which shineth more and more unto the perfect  
 day.* Such is the path of the righteous  
 in

in the work of *Sanctification*; herein he maketh a progression, going as the Travellers did to *Sion*, from step to step, from strength to strength, *Psalm 84. 7.* This is a work not perfected at once, *The inward man is renewed day by day, 2 Cor. 4. 16.* So much, (as I told you,) the Apostle here in the Text insinuates, where speaking of this first Resurrection, he speaketh of it not in the present, or preterperfect, but in the future tense: not we are, but we shall be planted together in the likenesse of his Resurrection. ] Thus is it with *Mortification*, in the best it is an imperfect work: *Non-dum prorsus mortui sumus peccato*, (saith Beza upon the Text :) We are not as yet wholly dead unto sin. However the relicks and remainders thereof are not imputed to believers, yet they are not altogether freed from the power of it. And so is it with *Vivification*, this first Resurrection; They who have their part in it, are not yet wholly risen. Here the Schoole distinction takes place, *Totus homo, sed non totum hominis*, The whole man is risen, but not the whole of the man. In a regenerate person, the whole man is renewed, every part, spirit, soul, and body; but not wholly: still there are some relicks of the old man, some remainders of corruption left in him: still he doth *harre in luto*, his feet do still after a sort stick fast in the mire of corruption: alluding whereunto, (as may be conceived,) our Saviour tels his Disciples, *John 13. 10.* that, *He who is washen needeth not, save only to wash his feet.*



A metaphor or similitude, taken from a man washing himselfe in a river, whose *body* is washen and clean, onely his *feet* being in the mire, still need washing: Or (as *Grotius* apprehends it,) from a man coming out of a *Barb* bare-foot; his body is clean, onely his feet are soiled with dust. So is it with believers who are washen in the blood of Christ, they are freed from the *guilt* of sin, and they are freed from the *regning power* and dominion of sin. The *whole man*, the person is washen, but not the *whole of the man*; stil there is some soile which cleaveth unto their *feet*; some relicks of sinfull corruption remaining to be washen away: They which are *risen*, have yet need to *rise more and more*. And this do you: Are you risen? yet rise; *rise daily*: As *Paul* saith of his *dying*, 1 Cor. 15. 31. *He died daily*. So let it be with your rising from sin to righteousnesse, *Rise daily*: And that

1. In respect of the acts of sin.

1. In respect of the *Acts of sin*. You daily fall into sin, and therefore rise daily from sin: *The just man falleth seven times a day, and riseth up again*, (saith the Wise-man,) *Pro.* 24. 16. It is true, as well of falling into the evill of *sin*, as of *misery*. Thus he falls *seven times a day*, that is, often. Now, daily falling, rise again daily by the renewed acts of repentance, renewing your sorrow for sin, your resolution against it.

2. In respect of carnall and sinfull security.

Secondly, In respect of *carnall and sinfull security*, wherewith the most sanctified souls are subject to be surprized and overtaken.

taken. Even the *five wise virgins* slept, as well as the foolish, *Mat. 25.5.* From this sleep arise daily: *Awake, thou that sleepest, and stand up from the dead,* (saith the Apostle, speaking to believers, as well as others,) *Eph. 5.14.* Though they do not sleep as others, *1 Thes. 5.6.* yet they are subject to sleep as well as others: though they do not sleep a dead sleep, as *Lazarus* did, of whom our Saviour saith, *I go to awake him out of sleep,* *John 11. 32.* (Such is the sleep of unregenerate persons,) yet they may sleep a deep sleep, such as *Peter*, and *James*, and *John* did in the Mount, where their Master was transfigured, *Luke 9.32.* and the rest of the Disciples in the Garden, where their Master was apprehended; of whom it is said, they were heavy asleep, *Mat. 26.43.* Though they do not sleep in a state of sin, yet they may for a time sleep in some particular sin. So did *David*, who lay divers moneths in those foule sins of his: And so did *Peter* for a while, till the crowing of the cock awakened him. In this respect, then awake, and arise daily: shaking off this sinfull security; stirring up your selves to an holy vigilancy and watchfulnesse over your hearts and lives.

3. And (thirdly,) thus arise also in respect of the power of sin: Still there are, and will be some reliicks of habituell corruption left in the soul; somewhat of the old *Adam* remaining to be put off: [That ye put off the old man.] saith the Apostle, speaking to his believing *Ephesians*, *Ephes. 4. 22.*

3. In respect of the power of sin.

In

In this the *Believers* Resurrection is like unto *Lazarus* his, who coming out of the grave, brought his *grave-clothes* with him, *John 11. 44.* Thus is it in this first Resurrection; though the person be brought out of the grave of sin, yet he hath the grave-clothes still hanging about him; some remainders of corruption which are yet to be put off. *Paul* writing to his *Colossians*, *Col. 3.* though for the main, he looked upon them as such as had put off the old man, (as he saith, *ver. 9.*) yet he presseth upon them a further degree of mortification, [*But now put you off all these things, anger, wrath, malice, &c. ver. 8.*] Lo here, what are the rags of the old man; even all sinfull lusts, inordinate affections. And these are Christians to be daily putting off more and more. This do you who are risen with Christ; every day labour to get more and more strength against your corruptions; a more full conquest over them: that you may find your souls daily advancing to a further distance from the state of sin, rising more and more out of this grave.

4. In respect of newnesse of life.

4. And thus arising from sin, rise daily to newnesse of life; endeavouring a further renovation of the new man: That it may be renewed more and more, as in knowledge, [*You have put on the new man, which is renewed in knowledge, (saith the Apostle,) Col. 3. 10.* so in holinesse and righteousness, which are the other parts of this new man, as the Apostle tels us,

*Ephes.*

Ephes. 4. 24. Have you begun to put on this new man? put it on daily more and more, by indeavouring to grow in grace, and in the knowledge of your Lord and Saviour Jesus Christ, (as Saint Peter exhorts in the close of his second Epistle,) Adding one grace to another; to faith, vertue; to vertue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godlinesse, &c. (as the same Apostle directs, 2 Pet. 1. 5, 6.) That so you may come behind in no grace, no gift, (as Paul saith of his Corinthians, 1 Cor. 1. 7.) Then adding one degree of grace to another; faith to faith: The righteousness of God, (saith the Apostle) is revealed from faith to faith; Rom. 1. 17. that is, from one degree and measure of faith to another. According as faith is revealed more and more, so is the Righteousnesse of Justification more assured unto the soul. Labour to get your faith, (which is the radical grace, the very heart of this new man,) confirmed and strengthened daily: not neglecting such means as God hath appointed for that end: amongst which, the Sacrament of the Lord's Supper, (whereof some of you have this day been made partakers,) is a chief, and principall one. Then seek after the like growth and increase in love, in humility, in patience, & so in all other graces. These are the members of this new man; let it be your care that (as it is in true Augmentation, which is secundum omnes partes) a proportionable growth in every part, every of these may grow and increase with the increase of God: Thus do  
you



you perfect holinesse in the feare of God: (as the Apostle exhorts, 2 Cor 7. 1.) Being thus changed into the Image of Christ from glory to glory, as by the spirit of the Lord, (as you have it v. last of the 3<sup>d</sup>. chap. of that Epistle.

7. In respect of heavenly-mindedness.

5. And lastly: Rise more and more in respect of Heavenly-mindednesse. Your hearts are like ponderous bodies, still tending downwards towards the Earth: And therefore let it bee your daily worke to raise and scrub them upwards by frequent Meditation, and Contemplation of Heaven, and Heavenly things; and in particular, of that heavenly Glory to which Christ is raised [Beholding as in a glasse the glory of the Lord] saith the Apostle in the place last named, 2 Corin. 3. last.) which Grotius expounds of the Glory of Christ in his Kingdom of Glory. O This [Behold as in a glasse,] that is (saith hee.) seriously and attentively consider and contemplate it. With all labouring to raise your Affections thither. If wee bee risen with Christ, Cro. Set your Affections on things which are above; and not on things on the earth, Col. 3. 1, 2. *no ad opera terrena*. Minder things above, and let them have your Hearts, your Affections. As for the things of this world labour daily to sit more loose to them, that so you may bee willing to part with them, when ever God shall be pleased to call you hence. Thus being Risen, yet rise daily more and more.

Which that you may do, still seeke after

after a further and more intimate Union and Still seeking  
Communion with the Lord Jesus Christ, by after a more  
whose spirit it is that you are, and must intimate uni-  
be raised: That you may more and more on and full  
participate of that vertue which is in him. communion  
Paul had no small share in this vertue, yet with Jesus  
hee desireth that he might still have fur- Christ.

ther experience of it. [*That I may know  
him, and the vertue of his Resurrection.*]

Philip. 3. 10. Let the same be your desire  
and indeavour, that you may daily feele  
this divine vertue put forth in you more and  
more, raising you up more and more from  
the death of sin to the Life of grace here.  
Then rest assured, the same vertue shall  
at the last day raise you up from the death  
of nature to the Life of Glory. Being here  
made conformable unto Christ in your first  
Resurrection, you shall be also in the second,  
which shall be to you a Resurrection of life.

And thus I have at the length, through  
the good hand of God leading and condu-  
cting me, passed thorough this excellent por-  
tion of Scripture, wherein you have held  
forth unto you that great Gospel Mystery of  
the Christians Union and Communion with,  
and conformity to Jesus Christ, both in his  
death and Resurrection. The sweetnesse of the  
subject hath drawn forth my meditations be-  
yond the staple which I first intended them.  
May but my labours herein prove acceptable  
and profitable unto you, I have what I ai-  
med at. Which that they may be, let us Pray.

F I N I S,

THE UNIVERSITY OF CHICAGO

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monition: "I am a Jew."

1912

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and the other two are the same as in the first case.

Chlorine

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Wm. B. Davis, 1890-1891, 1892-1893, 1894-1895, 1896-1897, 1898-1899, 1900-1901, 1902-1903, 1904-1905, 1906-1907, 1908-1909, 1910-1911, 1912-1913, 1914-1915, 1916-1917, 1918-1919, 1920-1921, 1922-1923, 1924-1925, 1926-1927, 1928-1929, 1930-1931, 1932-1933, 1934-1935, 1936-1937, 1938-1939, 1940-1941, 1942-1943, 1944-1945, 1946-1947, 1948-1949, 1950-1951, 1952-1953, 1954-1955, 1956-1957, 1958-1959, 1960-1961, 1962-1963, 1964-1965, 1966-1967, 1968-1969, 1970-1971, 1972-1973, 1974-1975, 1976-1977, 1978-1979, 1980-1981, 1982-1983, 1984-1985, 1986-1987, 1988-1989, 1990-1991, 1992-1993, 1994-1995, 1996-1997, 1998-1999, 2000-2001, 2002-2003, 2004-2005, 2006-2007, 2008-2009, 2010-2011, 2012-2013, 2014-2015, 2016-2017, 2018-2019, 2020-2021, 2022-2023, 2024-2025, 2026-2027, 2028-2029, 2030-2031, 2032-2033, 2034-2035, 2036-2037, 2038-2039, 2040-2041, 2042-2043, 2044-2045, 2046-2047, 2048-2049, 2050-2051, 2052-2053, 2054-2055, 2056-2057, 2058-2059, 2060-2061, 2062-2063, 2064-2065, 2066-2067, 2068-2069, 2070-2071, 2072-2073, 2074-2075, 2076-2077, 2078-2079, 2080-2081, 2082-2083, 2084-2085, 2086-2087, 2088-2089, 2090-2091, 2092-2093, 2094-2095, 2096-2097, 2098-2099, 2100-2101, 2102-2103, 2104-2105, 2106-2107, 2108-2109, 2110-2111, 2112-2113, 2114-2115, 2116-2117, 2118-2119, 2120-2121, 2122-2123, 2124-2125, 2126-2127, 2128-2129, 2130-2131, 2132-2133, 2134-2135, 2136-2137, 2138-2139, 2140-2141, 2142-2143, 2144-2145, 2146-2147, 2148-2149, 2150-2151, 2152-2153, 2154-2155, 2156-2157, 2158-2159, 2160-2161, 2162-2163, 2164-2165, 2166-2167, 2168-2169, 2170-2171, 2172-2173, 2174-2175, 2176-2177, 2178-2179, 2180-2181, 2182-2183, 2184-2185, 2186-2187, 2188-2189, 2190-2191, 2192-2193, 2194-2195, 2196-2197, 2198-2199, 2200-2201, 2202-2203, 2204-2205, 2206-2207, 2208-2209, 2210-2211, 2212-2213, 2214-2215, 2216-2217, 2218-2219, 2220-2221, 2222-2223, 2224-2225, 2226-2227, 2228-2229, 2230-2231, 2232-2233, 2234-2235, 2236-2237, 2238-2239, 2240-2241, 2242-2243, 2244-2245, 2246-2247, 2248-2249, 2250-2251, 2252-2253, 2254-2255, 2256-2257, 2258-2259, 2260-2261, 2262-2263, 2264-2265, 2266-2267, 2268-2269, 2270-2271, 2272-2273, 2274-2275, 2276-2277, 2278-2279, 2280-2281, 2282-2283, 2284-2285, 2286-2287, 2288-2289, 2290-2291, 2292-2293, 2294-2295, 2296-2297, 2298-2299, 2300-2301, 2302-2303, 2304-2305, 2306-2307, 2308-2309, 2310-2311, 2312-2313, 2314-2315, 2316-2317, 2318-2319, 2320-2321, 2322-2323, 2324-2325, 2326-2327, 2328-2329, 2330-2331, 2332-2333, 2334-2335, 2336-2337, 2338-2339, 2340-2341, 2342-2343, 2344-2345, 2346-2347, 2348-2349, 2350-2351, 2352-2353, 2354-2355, 2356-2357, 2358-2359, 2360-2361, 2362-2363, 2364-2365, 2366-2367, 2368-2369, 2370-2371, 2372-2373, 2374-2375, 2376-2377, 2378-2379, 2380-2381, 2382-2383, 2384-2385, 2386-2387, 2388-2389, 2390-2391, 2392-2393, 2394-2395, 2396-2397, 2398-2399, 2400-2401, 2402-2403, 2404-2405, 2406-2407, 2408-2409, 2410-2411, 2412-2413, 2414-2415, 2416-2417, 2418-2419, 2420-2421, 2422-2423, 2424-2425, 2426-2427, 2428-2429, 2430-2431, 2432-2433, 2434-2435, 2436-2437, 2438-2439, 2440-2441, 2442-2443, 2444-2445, 2446-2447, 2448-2449, 2450-2451, 2452-2453, 2454-2455, 2456-2457, 2458-2459, 2460-2461, 2462-2463, 2464-2465, 2466-2467, 2468-2469, 2470-2471, 2472-2473, 2474-2475, 2476-2477, 2478-2479, 2480-2481, 2482-2483, 2484-2485, 2486-2487, 2488-2489, 2490-2491, 2492-2493, 2494-2495, 2496-2497, 2498-2499, 2500-2501, 2502-2503, 2504-2505, 2506-2507, 2508-2509, 2510-2511, 2512-2513, 2514-2515, 2516-2517, 2518-2519, 2520-2521, 2522-2523, 2524-2525, 2526-2527, 2528-2529, 2530-2531, 2532-2533, 2534-2535, 2536-2537, 2538-2539, 2540-2541, 2542-2543, 2544-2545, 2546-2547, 2548-2549, 2550-2551, 2552-2553, 2554-2555, 2556-2557, 2558-2559, 2560-2561, 2562-2563, 2564-2565, 2566-2567, 2568-2569, 2570-2571, 2572-2573, 2574-2575, 2576-2577, 2578-2579, 2580-2581, 2582-2583, 2584-2585, 2586-2587, 2588-2589, 2590-2591, 2592-2593, 2594-2595, 2596-2597, 2598-2599, 2600-2601, 2602-2603, 2604-2605, 2606-2607, 2608-2609, 2610-2611, 2612-2613, 2614-2615, 2616-2617, 2618-2619, 2620-2621, 2622-2623, 2624-2625, 2626-2627, 2628-2629, 2630-2631, 2632-

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

THE UNIVERSITY OF CHICAGO

1910

*[Faint, illegible handwritten text]*

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1900

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1940-1941

July 22, 1944

1911 10 19

